THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CATECHISM,

First agreed upon by the Assembly of Divines at *WESTMINSTER*;

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Together with the solemn League and Covenant of the three Kingdoms.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of Stationers. 1652.

THE CONFESSION

The ACT of the General Assembly, Approving the *Confession of Faith.*

Edenburgh 27 Auguſt 1647. *Ante meridiem.* Seſſ. XXIII.

A Confeſſion of Faith for the Kirks of God in the three Kingdoms, being the chiefeſt part of that Uniformity in Religion which by

the ſolemn League and Covenant we are bound to endeavour; And there being accordingly a confeſſion of Faith agreed upon by the Aſſembly of Divines ſitting at Weſtminſter, with the aſſiſtance of Commiſſioners from the Kirk of Scotland; Which confeſſion was ſent from our Commiſſioners at London to the Commiſſioners of the Kirk met at Edenburgh in January laſt, and hath been in this Aſſembly twice publikely read over, examined, and conſidered; Copies thereof being alſo printed, that it might be particularly peruſed by all the members of this Aſſembly, unto whom frequent intimation was publikely made, to put in their doubts and objections if they had any; And the ſaid Confeſſion being upon due examination thereof found by the Aſſembly to be moſt agreeable to the Word of God, and in nothing contrary to the received Doctrine,

Wor-

Worſhip, Diſcipline, and Government of this Kirk; And laſtly, it being ſo neceſſary and ſo much longed for, That the ſaid Confeſſion be with all poſſible diligence and expedition approved and eſtabliſhed in both Kingdomes as a principall part of the intended Uniformity in Religion, and as a ſpeciall means for the more effectuall ſuppreſſing of the many dangerous errors and hereſies of theſe times; The General Aſſembly doth therfore after mature deliberation agree unto, and approve the ſaid Confeſſion as to the truth of the matter (judging it to be moſt orthodox, and grounded upon the Word of God) and alſo as to the point of Uniformity, Agreeing for our part that it be a common confeſſion of Faith for the three Kingdoms. The Aſſembly doth alſo bleſs the Lord, and thankfully acknowledge his great mercy, in that ſo excellent a confeſſion of Faith is

pre-

prepared, and thus far agreed upon in both Kingdoms; which we look upon as a great ſtrengthning of the true Reformed Religion againſt the common enemies therof. But leſt our intentiõ & meaning be in ſome particulars miſunderſtood, It is hereby expreſly Declared & Provided, that the not mentioning in this confeſſion the ſeverall ſorts of Eccleſiaſticall Officers and Aſſemblies, ſhall be no prejudice to the truth of Chriſt in theſe particulars to be expreſſed fully in the Directory of Government. It is further declared, that the Aſſembly underſtandeth ſome parts of the ſecond Article of the 31 Chapter, only of Kirks not ſetled or conſtituted in point of Government; And that although in ſuch Kirks, a Synod of Miniſters and other fit perſons may be called by the Magiſtrates authority and nomination, without any other Call, to conſult, and adviſe with about matters

ters

ters of Religion; And although likewise the Miniſters of Chriſt without delegation from their Churches, may of themſelves, and by vertue of their office meet together Synodically in ſuch Kirks not yet conſtituted; Yet neither of theſe ought to be done in Kirks conſtituted and ſetled: It being alwayes free to the Magiſtrate to adviſe with Synods of Miniſters and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occaſionally and pro re nata; It being alſo free to aſſemble together Synodically, as well pro re nata, as at the ordinary times upon delegation from the Churches, by the intrinſicall power received from Chriſt, as often as it is neceſſary for the good of the Church ſa to aſſemble, in caſe the Magiſtrate to the detriment of the Church with-hold or deny his conſent, the

neceſſity of occaſionall Aſſemblies being firſt remonſtrate unto him by humble ſupplication.

A. KER.

THE

THE *Confession of Faith*, First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdomes.

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the work of Creation and Providence do so farr manifest the Goodness, Wisdom, and Power of God, as to leave men inexcusable *a*, yet are they not sufficient to give that knowledge

a Rom. 2. 14. Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Rom. 1. 32. with chap. 2. 1.

of God and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church *c*; and afterward for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World, to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his will unto his people, being now ceased *f*.

b 1 Cor. 1. 21
1 Cor. 2. 13, 14

c Heb. 1. 1.

d Prov. 22. 19, 20, 21
Luke 1. 3, 4
Rom. 15. 4
Mat. 4. 4. 7. 10
Isa. 8. 19, 20
e 2 Tim. 3. 15
2 Pet. 1. 19
f Heb. 1. 1, 2

II. Under the name of the holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Job
Psalmes
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakkuk
Zephaniah
Haggai
Zechariah
Malachi.

Of the New Testament.

The Gospels according to

Matthew
Mark
Luke
John

The Acts of the Apostles

Pauls Epistle to the Romanes
I Corinthians
II Corinthians
Galathians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
I To Timothy
II To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of James
The first and second Epistles of Peter
The first, second, and third Epistles of John
The Epistle of Jude
The Revelation of John.

All which are given by inspiration of God, to be the rule of faith and life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of, than other humane writings *h*.

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed, dependeth not upon the Testimony of any man, or Church, but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the word of God *i*.

V. We may be moved and induced by the Testimony of the Church, to an high & reverend esteem of the holy Scripture *k*. And the heavenlines of the matter, the efficacy of the doctrine, the majesty of the Stile, the consent of all the parts, the Scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, & the intire perfection thereof, are arguments, whereby it doth abundantly evidence it self to be the word of God; yet notwithstanding, our full persuasion and assurance

g Luke 16. 29, 31. Eph. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

h Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thes. 2. 13.

k 1 Tim. 3. 15.

rance of the infallible truth, & Divine authority thereof, is from the inward work of the holy Spirit, bearing witnes by & with the Word, in our hearts *l*.

l 1 John 2. 20. 27 John 16. 13, 14 2 Chron. 2. 10, 11, 12 Isa. 59. 21

VI. The whole counsel of God, concerning al things necessary for his own Glory, mans Salvation, Faith, & Life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or tradition of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the worship of God, & government of the Church, common to humane actions and societies which are to be ordered by the light of nature, & Christian prudence, according to the generall Rules of the word, wch are alwaies to be observed *o*.

m 2 Tim. 3. 15, 16, 17 Gal. 1. 8, 9 2 Thess. 2. 2

n John 6. 45 1 Cor. 2. 9, 10, 11

o 1 Cor. 11. 13, 14 1 Cor. 14. 26, 40

VII. All things in Scripture are not alike plain in themselvs, nor alike clear unto all *p*, yet those things which are necessary to be known, believed & observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not onely the learned

p 2 Pet. 3. 16

learned, but the unlearned in a due use of the ordinary meanes, may attain unto a sufficient understanding of them *q*.

q Psal. 19. 105. 135

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the new Testament in Greek (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical *r*: so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

r Mat. 5. 18
s Isa. 8. 20 Act. 15. 15 Joh. 5. 39. 46
t Joh. 5. 39
u 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28
w Col. 3. 16
x Rom. 15. 4

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self, and therefore when there is a Question about the true & full sense of any Scrip-

Scripture (which is manifold, but one) it must be searched and known by other places that speak more clearly *y*.

X. The Supreme Judge by which all controversies of Religion are to be determined, and all decrees of Councels, Opinions of antient Writers, Doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture *z*.

y 2 Pet. 1. 20, 21. Act. 15. 15, 16.

z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25.

CHAP. II.

Of God, and of the holy Trinity.

THere is but one only *a*, living, and true God *b*: who is infinite in Being and perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f* or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most Wise *n*, most Holy *o*, most free *p*, most absolute *q*, working all things according to the Counsell of his own immutable and most righteous will *r*, for his own glory *s*, most lo-

a Deut. 6. 4. *b* 1 Cor. 8. 4, 6. 1 Thess. 1. 9. Jer. 10. 10. *c* Job 11. 7, 8, 9. Job 26. 14. *d* John 4. 24. *e* 1 Tim. 1. 17. *f* Deut. 4. 15. Luke 24. 39. John 4. 24. with Luke 24. 9. *g* Acts 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 Kings 8. 27. Jer. 23. 24. *k* Psal. 90. 2. *l* Tit. 1. 17. *m* Psalm 147. 5. *n* Gen. 17. 1. Rev. 4. 8. *o* Isa. 6. 3. Rev. 4. 8. *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. Prov. 16. 4. Rom. 11. 36.

ving

ing t, gracious, merciful, long-suffering, abundant in goodness, and truth, forgiving iniquity, transgression, and sin u, the rewarder of them that diligently seek him w, and withall most just and terrible in his judgements x, hating all sin y, and who will by no means clear the guilty.

t 1 John 4.8, 16
u Exod. 31. 6, 7
w Heb. 11. 6
x Neh. 9. 32, 33
y Psal. 5. 5, 6
z Nah. 1. 2, 3 Exod. 34. 7

II. God hath all life a, glory b, goodness c, blessedness d, in, and of himself: & is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made e, nor deriving of any glory from them f, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom, are all things g; and hath most soveraign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth h. In his sight all things are open and manifest i, his knowledge is infinite, infallible, and independent upon the creature k, so as nothing is to him contingent or uncertain l. He is most holy in all his counsels, in all his works, and in all his commands m. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them n.

a John 5. 25
b Acts 7. 2
c Psal. 119. 68
d 1 Tim. 6. 15 Rom. 9. 5
e Acts 17. 24
f Job 22. 2, 3
g Rom. 11. 36
h Rev. 4. 11
i 1 Tim. 6. 15 Dan. 4. 35
k Heb. 4. 13
l Rom. 11. 33, 34 Psal. 147. 5
m Acts 15. 18 Ezek. 11. 5
n Psal. 145. 17 Rom. 7. 12
n Rev. 5. 12, 13, 14

III. In

III. In the unity of the God-head there be three persons, of one substance, power, and eternity; God the Father, God the Son, & God the Holy Ghost *o*. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father *p*: the Holy Ghost eternally proceeding from the Father & the Son *q*.

o 1 John 5. 7 Mat. 3. 16, 17 Mat. 28. 19 2 Cor. 13, 14
p 1 John 1. 14, 18
q John 15. 26 Gal. 4. 6

CHAP. III.
Of GOD'S Eternall Decree.

GOd from all eternity did, by the most wise and holy Counsel of his own will, freely and unchangeably ordain whatsoever comes to pass *a*, yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second cause taken away, but rather established *c*.

a Eph. 1. 11 Rom. 11. 33 Heb. 6. 17 Rom. 9. 15. 18
b Jam. 1. 13. 17 1 John 1. 5
c Act. 2. 23 Mat. 17. 12 Act. 4. 27, 28 Job 19. 21 Prov. 16. 33

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

d Act. 15. 18 1 Sam. 23. 11, 12 Mat. 11. 21, 23
e Rom. 9. 11, 13, 16, 18

III. By the decree of God, for the manifestation of his glory, some Men and Angels *f* are predestinated unto everlasting

f 1 Tim. 5. 21 Mat. 25. 41

sting life, and others fore-ordained to everlasting death *g*.

g Rom.9.22, 23 Eph.1.5,6 Prov.16.4

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished *h*.

h 2 Tim.2.19 Iohn 13.18

V. Those of Mankind that are predestinated unto life, God before the foundation of the world was layd, according to his eternall and immutable purpose, & the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace & love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto *k*, & al to the praise of his glorious grace *l*.

i Eph.1.4 9,11 Rom.8.30 2 Tim.1.9 1 Thess.5.9

k Rom.9.11, 13,16 Eph.1.4.9 l Eph.1.6.12

VI. As God hath appointed the Elect unto glory, so hath he by the eternal & most free purpose of his will, fore-ordained all the meanes thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, & kept by his power through faith unto salvation *p*. Neither are any other redeemed

m 1 Pet.1.2 Eph.1.4 5 Eph.2.10 2 Thess.2.13

n 1 Thess.5.9 10 Tit.2.14

o Rom.8.30 Eph.1.5 2 Thess.2.13

p 1 Pet.1.5

deemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the Elect only q.

q John 17.9 Rom. 8.28 to the end. John 6.39,65 John 10.26 John 8.46 1 John 2.19

VII. The rest of Mankind God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to pass by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice.

r Mat. 11.25, 26 Rom. 9.17, 18, 21, 22 s 1 Tim. 2.19, 20 Jude 3, 4 1 Pet. 2. 8 t Rom. 9.20 Rom. 11.33 Deut. 29.29

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence & care t, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectuall Vocation, be assured of his eternal Election t. So shall this Doctrine afford matter of prat e, reverence, and admiration of God u, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel w.

t 2 Pet. 1.10 u Eph. 1.6 Rom. 11.33 w Rom. 11. 5, 6, 20 2 Pet. 1.10 Rom. 8.33 Luk. 10.20

CHAP.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, Wisdom & Goodness *b*, in the beginning, to creat, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good *c*.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evill, which whiles they kept, they were happy in their communion with God *k*, and had dommion over the Creatures *l*.

a Heb 1.2 John 1.2,3 Gen.2.2 Job 26.13 Job 33.4 b Rom.1.20 Jer.10.12 Psalm 104.24 Psalm 33.5,6 Gen.1.chap. Heb.11.3 Col.1.16 Act.17.24

c Gen.1.27 e Gen.2.7 with Eccl.12.7. & Luke 23.43. and Mat.10.28

f Gen.1.26 Col.3.10 Eph.4.24 g Rom.2.14,15

h Eccl.7.29

i Gen.3.6 Eccl.7.29

k Gen.1.27 Gen.3.6 l Gen.1.28,26

CHAP.

CHAP. V.

Of Providence.

GOd the great Creator of all things doth uphold *a*, direct, dispose, and govern all creatures, actions & things *b*, from the greatest even to the least *c*, by his most wise & holy providence *d*, according to his infallible fore-knowledge, and the free & immutable counsel of his own will *f*, to the praise of the glory of his Wisdom, Power, Iustice, Goodness and Mercy *g*.

II. Although in relation to the fore knowledge & decree of God, the first cause, all things come to pass immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet it is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, & all other sins of Angels

a Heb.1.3
b Dan.4.34 15.Psal.135.6 Acts 17.25, 28,29 Iob 38,39,40, 41 chapters
c Mat.10.29, 30,31
d Prov.15.3 Psal.104.14
e Acts 15.18 Ps. 94.8,9,10, 11
f Eph.1.11 Psal. 33.10,11
g Isa.63.14 Eph.3 20 Rom.9.17 Gen.45.7 Psa 145
h Acts 2 Jer.31.35 Exod.21.13
i Gen.8.22 with Deut.19. 5
k Kings 22. 28 34 Isa.10.6,7
l Acts 27. 31. 44 Isa.55.11,12 Hos.2.21,22 Hos.1.7 Mat.4.4 Iob 14. 10
m Rom.4. 19, 20,21
n 2 Kings 6. 6 Dan.3.27

Angels & men *o*, & that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, & otherwise ordering and governing of them in a manifold dispensation to his own holy ends *r*; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin *s*.

V. The most wise, righteous, & gracious God doth oftentimes leave for a season his own children to manifold temptations, & the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*; and to raise them to a more close & constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom God as a righteous Iudge, for former sins doth blind and harden *w*, from them he not onely with-holds his grace, whereby they might have been enlightned in their understandings, and wrought upon in the

o Rom.11, 32, 33, 34
2 Sam.24.1 with 1 Coron. 21.1.
1 Kings 22.22, 23
1 Chron.10.4. 13.14
1 Sam. 26.10
Act.2.23
Acts 4.27,28
p Acts 14.16
q Psa.76.10
2 Kings 19.28
r Gen.50.20
Isa.10.6,7,12
s Jam.1.13, 14,17
1 John 2.16
Psa.50.21

t 2 Chron.32. 25,26,31
2 Sam.24.1
u 2 Cor.12.7; 8,9
Psal.73 throughout.
Psa.77.v.10, 12
Mark 14.66 to the end with John 21. 15,16,17

w Rom.11. 26,28
Rom.11.7,8

their hearts x: but sometimes also withdraweth the gifts which they had y; & exposeth them to such objections as their corruption makes occasions of sin z, and withall gives them over to their own lusts, the temptations of the world, & the power of Satan a: whereby it comes to pass that they harden themselves, even under those meanes which God useth for the softning of others b.

VII. As the providence of GOD doth in general reach to all creatures, so after a more special manner it taketh care of his Church, and disposeth all things to the good thereof c.

x Deut. 2. 4.
y Mat. 13. 12
Mat. 15. 29
z Deut. 2. 30
2 Kings 8. 12, 13
a Psal. 88. 11, 12
2 Thess. 2. 10, 11. 12
b Exod. 7. 3 with Exod. 8. 15. 32
2 Cor. 1. 15, 16
Isa. 8. 14
1 Pet. 2. 7, 8
Isa. 6. 9, 10 with Acts 18. 26, 27
c 1 Tim. 4. 10
Amos 9. 8, 9
Rom. 8. 28
Isa. 43. 3, 4, 5, 14

CHAP. VII.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduc'd by the subtilty and temptation of Satan sinned in eating the forbidden fruit a. This their sin God was pleased according to his wise and holy counsel to permit, having purpose to order it to his own glory b.

II. By this sin they fell from their originall righteousness and communion with God c, and so became dead in sin d, and wholly defiled in all the faculties

a Gen. 3. 13
2 Cor. 11. 3
b Rom. 11. 32
c Gen. 3. 6, 7, 8
Eccl. 7. 29
Rom. 3. 23
d Gen. 2. 17
Ph. 2. 1

culties and parts of soul and body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descended from them by ordinary generation *g*.

IV. From this originall corruption, wherby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actual transgressions *k*.

V. This corruption of nature during this life doth remain in those that are regenerated *l*, and although it be through Christ pardoned and mortified, yet both it self, and all the motions therof are truly & properly sin *m*.

VI. Every sin, both originall and actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in his own nature bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

e Tit. 1.15. Gen. 9.5. Ier. 17.9. Rom. 5.12 to 19.
f Gen. 1.27. 28 & Gen. 2.16. 17 and Acts 17.26 with Rom. 5. 12. 15. 16. 17. 18. 19. and 1 Cor. 15. 21. 22. 45.
g Ps. 51.5. Gen. 5.3.
h Iob 14.4. Iob 15.14. Rom. 5.6. Rom. 8.7. Rom. 7.18. Col. 1.21.
i Gen. 6.5. Gen. 8.21. Rom. 3. 10. 11. 12.
k Iam. 1.14, 15. Eph. 2.2, 3. Mat. 15.19.
l 1 Iohn 1.8. to Rom. 7. 14. 17. 18. 23. Iam. 3.2. Prov. 20.9. Eccl. 7.20.
m Rom. 7.5. 7. 8. 25. Gal. 5.17.
n Iohn 3.4.
o Rom. 3.9. 19.
p Eph. 2.3.
q Gal. 3.1.
r Rom. 5.12.
s Eph. 4.18.
t Rom. 8.10. Iam. 1.15.
u Mat. 25.41. 2 Thess. 1.9.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do ow obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescention on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isa. 40.13,14, 15,16,17 Job 9.32,33 1 Sam 2.2 Psal. 113.5,6 Psal. 100.2,3 Job 22.2,3 Job 35 7,8 Luke 17.10 Acts 17.24,25

II. The first Covenant made with man, was a *Covenant of Works b*, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

b Gal. 5.12 c Rom. 10.5 Rom. 5. 12 to 20 d Gen. 2. 17 Gal 3.10

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the *Covenant of Grace*: Wherein he freely offered unto sinners Life and Salvation by IesusChrist, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to beleeve *g*.

e Gal. 3. 21 Rom. 3. 20, 21 Gen. 3. 15 Isa. 42.6 f Mat. 16.15, 16 John 3. 16 Rom. 10.6, 9 Gal 3. 11

g Ezek. 36 26, 27 John 6.44, 45

IV. This Covenant of Grace is frequently

quently set forth in the scripture by the name of a testament, in reference to the death of Iesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

V. This Covenant was differently administred in the time of the Law & in the time of the Gospel *i*. Under the Law it was administred by promises, prophecies, sacrifices, circumcision, the Pascal Lamb, and other types & ordinances deliver'd to the people of the Iews, all fore-signifying Christ to come *k*, which were for that time sufficient & efficacious through the operation of the Spirit, to instruct & build up the Elect in Faith, in the promised Messiah *l*, by whom they had full remission of sins, & eternal salvation, and is called, *The Old Testament m*.

VI. Under the Gospel, when Christ the substance *n* was exhibited the Ordinances in which his Covenant is dispensed, are the preaching of the Word, and the administration of the Sacraments, Baptism, and the Lords Supper. Which, though fewer in number, & administred with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, & spiritual efficacy *p*, to all nations,

h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11. 25. 2 Cor. 3. 6, 7, 8, 9.

k Heb. 8, 9, 10 chapters. Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7.

l 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. Heb 11. 13. John 8. 56.

m Gal. 3. 7, 8, 9, 14.

n Cor. 12. 17.

o Mat. 28. 19, 20.

r Cor. 14. 23, 24, 25.

p Heb. 12. 22 to 28. Ier. 31. 33, 34.

q Mat.28.19 Eph.2. 15,16, 17,18,19
r Luke 22.20
ſ Gal.3.16.17 Rom.3.21.22. 23.30 Pſal.32.1 with Rom.4.3,6.16.17.23.24. Heb.13.8. Acts 15.11.

tions, both Iews and Gentiles *q*, and is called the New Teſtament *r*. There are not therefore Two Covenants of grace, differing in ſubſtance, but one & the ſame under various diſpenſations *ſ*.

CHAP. VIII.

Of Chriſt the Mediator.

a Iſa.42.1 1 Pet.1.10.20 Iohn 3.16 1 Tim.2.5
b Acts 3.22
c Heb.1.1.2
d Pſ.2.6 Luke 1.33
e Eph.1.22
f Heb.1.2
g Act.17.31
h John 17.6 Pſa.22.30 Iſa.53.10
i 1 Tim.3.16 Iſa.3.4.6 1 Cor.1.30

IT pleaſed God, in his eternall purpoſe to chuſe and ordain the Lord Ieſus, his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Prieſt *c*, & King *d*, the Head & Saviour of his Church *e*, the Heir of all things *f*, and Iudge of the World *g*, unto whom he did from all eternity give a people to be his ſeed *h*, and to be by him in time redeemed, called, juſtified, ſanctified, and glorified *i*.

k 1 John 1.4 1 John 5.20 Phil.2.6 Gal.4.4 l Heb.2.14, 16 17 Luke 1.35

II. The Son of God, the ſecond perſon in the Trinity, being very & eternal God, of one ſubſtance, and equall with the Father, did, when the fulneſs of time was come, take upon him mans nature *k*, with all the eſſential properties, and common infirmities thereof, yet without ſin *l*, being conceived by the power of the holy Ghoſt, in the

womb of the Virgin *Mary*, of her substance *m*. So that two whole, perfect, and distinct Natures, the Godhead & the Manhood were inseparably joined together in one person, without conversion, composition, or confusion *n*. Which person is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

III. The Lord Jesus in his Humane Nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*, in whom it pleased the Father that all fulness should dwell *r*: to the end that being holy, harmless, undefiled, and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator, & surety *t*. Which office he took not unto himself, but was thereunto called by his Father *u*, who put all power and judgment into his hand, and gave him commandment to execute the same *.

IV. This office the Lord Jesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*, & did perfectly fulfill it *z*, endured most grievous torments immediately in his soul *a*, & most painful sufferings in his body *b*, was crucified,

m Luke 1.27 31,35. Gal. 4. 4
n Luke 1. 35 Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18 1 Tim. 3. 16
o Rom. 9. 5 1 Tim. 2. 5
p Phil. 4. 2. 7 John 3. 34
q Col. 2. 3
r Col. 1. 19
s Heb. 7. 26 John 1. 14
t Acts 10. 38 Heb. 12. 24 Heb. 7. 22
u Heb. 5. 4 5
* John 5. 26, 27 Mat. 28. 18 Act. 2. 36
x Psalm 40 7, 8 with Heb. 10. 5. 10. 11 John 10. 18 Phil. 2. 8
y Gal. 4. 4
z Mat. 3. 15 Mat. 5. 17
a Mat. 26. 37, 38 Luke 22. 44
b Mat. 27. 46 Mat. 16. 21 chapters

and dyed *c*. Was buried, and remained under the power of death, yet saw no corruption *d*. On the third day he rose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into Heaven, & there siteth at the right hand of his Father *g*, making intercession *h*, & shall return to judge Men, and Angels, at the end of the World *i*.

V. The Lord Iesus, by his perfect obedience, & sacrifice of himself, which he through the eternal Spirit, once offered up unto God, hath fully satisfied the Iustice of his Father *k*, & purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, & benefits thereof were communicated unto the Elect in all Ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, & signified to be the seed of the Woman which should bruise the serpents head: & the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

VII. Christ

c Phil. 2. 8
d Acts 2. 23, 24
Psal. 16. 10
Acts 13. 37
Rom. 6. 9
e 1 Cor. 15. 4
f John 20. 25, 27
g Mat. 26. 64
h Rom. 8. 34
Heb. 9. 24
Heb. 7. 25
i Rom. 14. 9, 10
Heb. 7. 15
Rom. 14. 9, 10
Acts 1. 11
Acts 10. 42
Mat. 13. 40, 41, 42
Jude v. 6
2 Pet. 2. 4

k Rom. 5.
Heb. 9. 14, 16
Heb. 10. 14
Eph. 1. 7
Rom. 3. 25, 26
l Dan. 9. 24, 25
Colos. 1. 19, 20
Eph. 1. 13, 14
John 17. 2
Heb. 9. 12, 15

m Gal. 4. 4, 5
Gen. 3. 15
Rev. 13. 8
Heb. 13. 8

VII. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it self *n*; yet by reason of the unity of the person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18.
o Acts 20. 28. John 3. 13. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually, apply and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, & by the word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe & obey, & governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty power and wisdom, in such manner & wayes as are most consonant to his wonderfull and unsearchable dispensation *t*.

p John 6. 37, 39. John 10. 15, 16.
q 1 John 2. 1. Rom. 8. 34.
r John 15. 13. 1 Cor. 2. 7, 8. Eph. 1. 7, 8.
s John 17. 6. 1 John 4. 6. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9, 14.
Rom. 15. 18, 19. John 17. 17.
t Ps. 110. 1. 1 Cor. 15. 25. 2 Mal. 4. 2, 3. Col. 2. 15.

CHAP. IX.

Of Free will.

GOd hath endued the Will of Man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.

II. Man in this state of innocency, had freedom and power to will, and to do that which was good and well-pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation *d*: so as a natural man being altogether averse from that good *e*, and dead in sin *f*, is not able by his own strength to convert himself, or prepare himself thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin *h*; and by his grace alone enables him freely to will, and to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also that which is evil *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only *l*.

b Eccles.7.29 Gen.1.26
c Gen.2.16.17 Gen.3.6.17 Gen.3.6
d Rom.8.7 Iohn 15.5
e Rom.3.10.12
f Eph.2.1.5 Col.2.13
g Iohn 6.44. 65. Eph. 2.2.3. 4.18
1 Cor.2.14 Tit.3.3.4.5

h Gal.5.3 Iohn 6.44.36 Phil.2.13 Rom.6.18.22 & Gal.5.17 Rom.7.15 & 8.7.8.13

k Eph.4.18 Heb.11.25

l Iohn 8.36 Iude v.24

CHAP.

CHAP. X.

Of effectuall Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call *a* by his Word & Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their minds spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wils, & by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free and special grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

III. Elect Infants dying in infancy are regenerated and saved by Christ, through the Spirit *m*, who worketh when,

a Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. b 2 Thess. 2. 13, 14. c 2 Cor. 3. 16. cRom. 8. 2. Eph. 2. 1, 2, 3, 4, 5. d 2 Tim. 1. 9. d Acts 26. 18. f Cor. 2. 10, 12. Eph. 1. 17, 18. e Ezek. 36. 27. f Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27. g Ephes. 1. 19. John 6. 44, 45. h Cant. 1. 4. Psal. 110. 3. John 6. 37. Rom. 6. 16, 17, 18. i 2 Tim. 1. 9. Tit. 3. 4, 5. Ephes. 2. 4, 5, 8. c. Rom. 9. 11. k 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. l John 6. 37. Ezek. 36. 27. R m. 8. 9. John 6. 25. m Luke 18. 15. and Acts 2. 38, 39. and Jo. 3. 3, 5. and John 5. 25. compared.

when, and where, & how he pleaſeth *n*: So alſo are all other elect perſons who are incapable of being outwardly called by the Miniſtry of the Word *o*.

IV. Others not elected, although they may be called by the Miniſters of the Word *p*, and may have ſome common operations of the Spirit *q*, yet they never truly come unto Chriſt, & therefore cannot be ſaved *r*: much leſs can men, not profeſſing the Chriſtian Religion be ſaved in any other way ſoever, be they never ſo diligent, to frame their lives according to the light of Nature, and the Law of that Religion they do profeſs *ſ*. And, to aſſert and maintain, that they may, is very pernicious, and to be deteſted *t*.

a Iohn 3.18

o 1 Iohn 5.12
Act.4.12

p Mat.22.14
q Mat.7.22
Mat.13.20,21
Heb.6.4, &
r Iohn 6.64,
65,66
Iohn 8.24

ſ Acts 4. 12
Iohn 14.6
Eph.2.12
Iohn 4.22
Iohn 17.3
t 2 Iohn v.9,
10,11
1 Cor.16.22
Gal.1.6,7,8

CHAP. XI.

Of Juſtification.

THoſe whom God effectually calleth, hee alſo freely juſtifieth *a*; not by infuſing righteouſneſs into them, but by pardoning their ſins, & by accounting & accepting their perſons as righteous: nor for any thing wrought in them, or done by them, but for Chriſts ſake alone, nor by imputing faith it ſelf, the act of beleeving, or any other

a Rom.8.30
Rom.3.24

other Evangelical obedience, to them as their righteoufnes; but by imputing the obedience and ſatisfaction of Chriſt unto them *b*, they receiving, and reſting on him and his righteouſneſs by faith, which faith they have not of themſelvs, it is the gift of God *c*.

II. Faith thus receiving and reſting on Chriſt and his righteouſnes, is the alone inſtrument of iuſtification *d*; yet it is not alone in the perſon juſtified, but it is ever accompanyed with all other ſaving graces, and is no dead faith but worketh by love *e*.

III. Chriſt by his obedience, and death, did fully diſcharge the debt of all thoſe that are thus juſtified, & did make a proper, real, and ful ſatisfaction to his Fathers juſtice in their behalf *f*. Yet in as much as he was given by the Father for them *g*, and his obedience and ſatisfaction accepted in their ſtead *h*, and both freely, not for any thing in them, their juſtification is only of free grace *i*; that both the exact juſtice, & rich grace of God might be glorified in the juſtificatiō of ſinners *k*.

IV. God did from all eternity, decree to juſtifie all the elect *l*, & Chriſt did in the fulneſs of time, die for their ſins and riſe again for their juſtification *m*, nevertheleſs, they are not juſtified

Rom. 4. 5, 6, 7, 8
1 Cor. 5. 19. 21
Rom. 3. 22, 24, 25. 27, 28
Tit. 3. 5. 7
Eph. 2. 7
Ier 23. 6
1 Cor. 1. 30 31
Rom. 5. 17, 18, 19
Acts 10. 44
Gal. 2. 16
Phil. 3. 9
Acts 13. 38, 39
Eph. 2. 7, 8
1 Iohn 1. 12
Rom. 3. 2
Rom. 5. 1
Iam. 2. 15, 17, 26
Gal. 5. 6
Rom. 5. 8, 9, 10, 19
1 Tim. 2. 5, 6
Heb. 10. 10, 14
Dan 9. 24, 25
Iſa. 53. 4, 5, 6, 10, 11, 12
Rom. 8, 32
2 Cor. 5. 21
Mat. 3 17
Eph. 5. 2
Eph. 1. 7
Rom. 3. 24
Eph. 2. 7
Rom. 3. 26
Gal. 3. 8
1 Pet. 1. 2, 19, 20
Rom. 8 30
Gal. 4. 4
1 Tim. 2. 6
Rom. 4. 25

fied, untill the holy Spirit doth in due time actually apply Christ unto them *n*.

n Col. 1.2.22 Gal.2.16 Tit.3.4.5.6.7

V. God doth continue to forgive the sins of those that are justified *o*; & although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, & renew their Faith and Repentance *q*.

o Mat.6.12 1 John 1.9 & 1 John 2.1.2 p Luke 22.32 John 10.28 Heb.10.14

q Ps.89.32,33, 34. Psal.51.7.8.9. 10.12. Psal.32.5 Mat.26.75 1 Cor.11.31. Luke 1.20

VI. The justification of Believers under the old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

Gal.3.9.13,14 Rom.4.22.23. 24 Heb.13.8

CHAP. XII.

Of Adoption.

ALL those that are justified God vouchsafeth in, and for his onely Son Jesus Christ, to make partakers of the grace of Adoption *a*; by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d*, have access to the Throne of Grace with boldness, are enabled to

a Eph.1.5 b Gal.4.4.5. Rom.8.17 John 1.12. c Jer.14.9 2 Cor.6.18 Rev.3.12 d Rom.8.15 e Eph.3.12. Rom.5.2.

to cry Abba Father *f*, are pittied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises as heirs of everlasting life *o*.

f Gal.4.16
g Psalm 103.13
h Prov.14.26
i Mat. 6.30, 32.1 Pet.5.7
k Heb.12.6
l Lam.3.31
m Eph.4.30
n Heb.6.18
o 1 Pet.1.3,4 Heb.1.14

CHAP. XIII.

Of Sanctification.

THey who are effectually called & regenerated, having a new heart, and a new spirit, created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving graces *e*, to the practise of true holiness, without which no man shall see the Lord *f*.

a 1 Cor.6.11 Acts 20.32 Phil.3.10 Rom.6.5, 5
b John 17.17 Eph.5.26 2 Thess.2.13
c Rom.6.6.14
d Col.1.11 Rom.8.13
e Col.1.11 Eph.3.16,17, 18.19
f 2 Cor.7.1 Heb.12.14

II. This Sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcileable War; the flesh lusting against

g 1 Thess.5.23

h 1 John 1.10 Rom. 7.18.23 Phil.3.12

against the Spirit, & the Spirit against the flesh *i*.

i Gal.5.17
1 Pet.2.11

III. In which war, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

k Rom.7.23

l Rom 6.14
1 Iohn 5.4
Eph.4.15,16
m 1 Pet.3.18
n 2 Cor.7.1
2 Cor.7.1

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the Elect are inabled to beleeve to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the Ministry of the word *c*, by which also, and by the administration of the Sacraments and Prayer, it is increased and strengthened *d*.

a Heb. 10.39
b 2 Cor.4.13
Eph.11.17,18, 19
Eph.2.8
c Rom.10 14. 17

d 1 Pet.2.2
Acts 20,32
Rom.4.11
Luke 17.5

II. By this Faith, a Christian beleeveth to be true whatsoever is revealed in the Word, for the authority of GOD himself speaking herein *e*; and acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*, trembling at the threatnings *g*, and embracing

Rom. 1.16,17
e Iohn 4.42.
1 Thes.2.13
1 Iohn 5.10
Acts 24.14

f Rom. 11.20
g Is.66.2

cing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith are, Accepting, Receiving, and Resting upon Christ alone for Iustification, Sanctification, and Eternal life, by vertue of the Covenant of Grace *i*.

h Heb. 11.13
1 Tim. 4.8

i Iohn 1.12
Acts 6.31
Gal. 2.20

III. This Faith is different in degrees, weak, or strong, may be often & many wayes assailed and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our faith *n*.

Acts 15.11
k Heb 5.13,14
Rom. 3.19,20
Mat. 8.10
l Luke 22.32,
2 Eph. 6.16
Iohn 5.4,5
m Heb 6.11,12
Heb 10 22
Col 2.2
n Heb. 12.2

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an Evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zach. 12.10
Acts 11.18

b Luke 24.47
Mark 1.15
Acts 20.21

II. By it a sinner, out of the sight & sense, not only of the danger, but also of the filthines, & odiousnes of his sins, as contrary to the holy nature, & righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto

unto God *c*, purposing and endeavouring to walk with him in all the wayes of his commandements *f*.

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the Act of Gods free grace in Christ *f*, yet it is of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*, upon which, and the forsaking of them, he shall find mercy *m*: So he that Scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publike confession, and sorrow for his sins, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

c Ezra 18. 30, 31. Ezek. 36. 31 Is. 30. 22 Psal. 5. 4 Ier. 3. 18, 19 Ioel 4. 12, 13 Amos 5. 15 Psalm 119. 128 2 Cor. 7. 11
d Psalm 129. 6. 59. 196 Luke 1. 6 2 Kings 23. 25
e Ezek. 36. 31, 32
e Ezek. 16. 61, 62, 63
f Hosea 14. 2. 4 Rom. 3. 24 Eph. 1. 7
g Luke 13. 3. 5 Acts 17. 30, 31 Rom. 5. 21
h Rom 6. 23 Mat. 12. 36 Isa 53. 7 Rom. 8. 1 Is. 1. 16, 18
h Psal. 19. 13 Luke 19. 8 1 Tim 1. 13, 15
i Psal. 51. 4, 5, 7, 9, 14 Psalm 32. 5. 6
m Prov. 28. 12 1 Iohn 1. 9
n Iam. 5. 16 Luke 17. 3, 4 Ios. 7. 10 Psalm 51 throughout
o 2 Cor. 2. 8

CHAP.

CHAP. XVI.

Of good Works.

GOod works are only such as God hath commanded in his holy Word *a*, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intention *b*.

II. These good Works done in obedience to Gods Commandements, are the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulness *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holiness, they may have the end, Eternall life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the spirit of Christ *m*. And that they may be enabled therunto, besides the graces they have already received there is required an actual influence of the same holy Spirit, to work in the to will & to do of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform

a Mich. 6. 8 Rom. 12. 2 Heb. 13. 21
b Mat. 15. 9 Isa. 29. 13 1 Pet 1. 18 Rom. 10. 2 John 16. 2 1 Sam. 15. 21 22. 23
c Jam. 2. 18. 22 d Ps. 116. 12, 13 1 Per. 2. 9
e 1 John 2. 3 2 Pet. 1. 5, 6 7 8, 9, 10
f 2 Cor. 9. 2 Mat. 5. 16
g Tit. 2. 5, 9, 10. 1. 2 1 Tim. 6. 1
h 1 Pet. 2. 15
i 1 Pet. 2. 12 Phil. 1. 11 John 15. 8
k Eph. 2. 10
l Rom. 6. 22
m John 15. 4, 6 Ezek. 36. 26, 27
n Phil. 2. 13 Phil. 4. 13 2 Cor. 3. 5

from any duty, unleſs upon a ſpeciall motion of the Spirit, but they ought to be diligent in ſtirring up the grace of God that is in them *o*.

o Phil 2.12 Heb.6.11,12 2 Pet.1.5,10 Is.64.7 2 Tim.1.6 Acts 26.6,7 Jude v.20,21

IV. They who in their obedience, attain to the greateſt height which is poſſible in this life, are ſo far from being able to ſupererogate, and to do more than God requires, as that they fall ſhort of much which in duty they are bound to do *p*.

p Luke 17.10 Neh.13.22 Job 9.2,3 Gal.5.17

V. We cannot, by our beſt works, merit pardon of ſin, or eternall life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come; and the infinite diſtance that is between us & God, whom, by them, we can neither profit nor ſatisfie for the debt of our former ſins *q*, but when we have done all we can, we have done but our duty, & are unprofitable ſervants *r*; and becauſe as they are good, they proceed from his Spirit *ſ*, and as they are wrought by us, they are defiled and mixed with ſo much weakneſs and imperfection, that they cannot endure the ſeverity of Gods judgment *t*.

q Rom 3.20 Rom 11.6 Eph.2.8,9 Tit.3.5,6,7 Rom.4.4 Pſal.16.7 Iob 21.22 Iob 35.7,8 r Luke 17.10 ſ Gal.5.22,23 t Iſ. 64.6 Gal.5.17 Rom.7.15,18 Pſa.143.2 Pſa.130.3

VI. Yet notwithſtanding the perſons of Believers, being accepted through *Chriſt*, their *good works alſo* are accepted in him *u*, not as though they were in this

u Eph.1.9 1 Pet.2.5 Exod.28.38 Gen.4.4 with Heb.11.4

this life wholly unblameable & unreprovable in Gods sight *w*: but that, he looking upon them in his Son, is pleased to accept and reward that wch is sincere, although accompanied with many weaknesses and imperfections *x*.

w Job 9.29 Psalm 1.45

x Heb. 13.20,21 2 Cor. 8.12 Heb. 10.16 Mat. 25.21,23

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves, and others *y*; yet, because they proceed not from a heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinfull and displeasing unto God *d*.

y 2 Kings 10.30,31 1 Kings 21.27, 29. Phil. 1.15, 16.18

z Gen. 4.5 with Heb. 11.4 Heb. 11.6

a 1 Cor. 13.3 Isa. 1.13

b Mat. 6.2,5,16

c Hag. 2.14 Tit. 1.15 Amos 5.21,22 Hos. 1.4 Rom. 8.8 Tit. 3.5

d Psal. 36

Job 21.14,15. Mat. 25.41,42,43,45. Mat. 23.23.

CHAP. XVII.

Of the Perseverance of the Saints.

THey whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace: but shall certainly persevere therein to the end, and be saved *a*.

a Phil. 1.6 2 Pet. 1.10 John 10.28,29 John 3.9 1 Pet. 1.5,9

II. This

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the covenant of grace, from all which ariseth also the certainty and infallibility thereof *f*.

III. Nevertheless, they may through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*; and for a time continue therein *h*; whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, & bring temporall judgements upon themselves *p*.

b 2 Tim. 2. 19. Jer. 31. 33
c Heb. 10. 10, 14. Heb. 13. 20, 21. Heb. 9. 12, 13. 1. 15
Rom. 8. 33. to the end.
John 17. 11, 24
Luke 22. 32
Heb. 7. 25

d John 1. 12. 16, 17. 1 John 3. 2, 9.
e Jer. 32. 40
f John 10. 28
2 Thess. 3
1 John 2. 19

g Mat. 26. 70, 72, 74
h Psal. 51. title and v. 14
Isa. 64. 5, 7, 9
2 Sam. 11. 27
k Ephes. 4. 30
Psalm 73. 13
10, 11 Rev. 2.
Cant. 5. 2, 3, 4, 6
m Isa. 63. 17
Mark 6. 52
Mark 16. 14
n Psal. 32 3, 4
Psal. 51. 8
o 2 Sam. 12. 14
p Psa. 89. 31, 32
1 Cor. 11. 32

CHAP.

CHAP. XVIII.

Of the assurance of grace and salvation.

ALthough hypocrites & other unregenerate men may vainly deceive themselves with false hopes and natural presumptions of being in the favour of God, & estate of salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Iesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, & may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Iob 8.13. 14 Mich.3.11 Deuter.29.19 Ioh.8.41
b Mat. 7.22.23
c 1 Iohn 2.3 1 Iohn 3.14. 18.19.21.24 1 Iohn 5.13
d Rom. 5.2.5

II. This certainty is not a bare conjecturall and probable perswasion grounded upon a fallible hope *e*: but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the spirit of Adoption witnessing with our spirits, that we are the children of God *h*: which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6.11.19
f Heb.6.17.18
g 1 Pet. 1.4.5. 10. 11
1 Iohn 2.3 1 Iohn 3.14 1 Cor.1.2
h Rom.8.14. 16
i Eph.1.13,14 Ep. 4.30 2 Coron. 1.22

III. This infallible assurance doth not

not so belong to the essence of Faith, but that a true believer may wait long & conflict with many difficulties, before he be partaker of it *k*: yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength & cheerfulness in the duties of obedience, the proper fruits of his assurance *n*: so far is it from inclining men to looseness *o*.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, & intermitted, as by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walk in darknes, & to have no light *p*, yet are they never utterly destitute of that *seed of God*, and life of faith, that love of Christ and the brethren, that sin-

k 1 Iohn 5. 13 Isa. 50. 10 Mark 9. 24 Psalm 88 throughout. Psal. 77. 10 ver. 12
l 1 Cor. 2. 12 1 Iohn 4. 13 Heb. 6. 11. 12 Eph. 1. 17, 18, 19
m 2 Pet 1. 10
n Rom. 5. 1, 2, 5 Rom. 14. 17 Rom. 15. 13 Eph. 1. 3, 4 Psa. 46. 7 Psal 51. 8, 12 o 1 Iohn 2. 1, 2 Rom. 6. 1, 2 Tit. 2 11, 12, 14 2 Cor. 7. 1 Rom. 8. 12, 13 1 Iohn 3. 2, 3 Psa. 130. 4 1 Iohn 1. 6, 7
p Cant. 5. 2, 3, 6 Psa 51. 8, 12, 14 Eph. 4. 30, 31 Psa. 77. 1 to 10 Mat. 26. 69 to 73. 72 Psal. 31. 22 Psalm 88 throughout. Isa. 50. 10

sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter despair.

q Iohn 3.6 Luke 22.32 Iob 13.15 Psal. 73.15 Psal. 51.8.12

t Mich.7.7,8,9. Jer.32.40. Isa.44.7,8,9.10. Psal.22.1. Ps.88. throughout.

CHAP. XIX.

Of the Law of God.

GOd gave to *Adam* a Law, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it; and endued him with power, and abil ty to keep it *a*.

a Gen 1.26,27 with Gen.2. 1 Rom.2.14 15 Rom.10.5 Rom.5.12, 19 Gal.3 10.12 Eccl.7.29 Iob 28.10

II. This Law, after his fall, continued to be a perfect Rule of righteousnes, & such as was delivered by God upon Mount Sinai in ten Commandements, and written in two Tables *b*; the four first Commandements containing our duty to Man *c*.

b Iam.2.25 Iam.2.8,10,11 12. Rom 13.8, 9. Deut.5.6 Deut.10.4 Exod.34.1,2 Mat. 22.37,38, 39,40

III. Beside this law, commonly called Morall, God was pleased to give the people of Israel, as a Church under age, Ceremonial Laws, containing several typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings & benefits *d*, & partly holding forth divers instructions of morall

d Heb.9.chap. Heb 10.1 Gal 4.1,2, 3 Col. 2.17

moral duties *e*. All which Ceremonial Laws are now abrogated under the New Testament *f*.

e 1 Cor.5.7
2 Cor.6.17
Jude v.3
f Col.2.16.17
Dan.9.27
Eph.2.15.16

IV. To them also, as a body politick, he gave sundry Judiciall Laws; which expired together with the state of that people; not obliging any other now, farther than the general equity thereof may require *g*.

g Exod.21 chapter
Exod.22.1 to 29
Gen.9.5.10 with 1 Pet.2.13.14
Mat.5.17 with ver.38.
39.1 Cor.9.8.9.10

V. The Morall Law doth for ever bind all, as well justified persons, as others, to the obedience thereof *h*: and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation *k*.

h Rom.13.8.9.10
Eph.6.2
1 John 2.3.4.7.8
i Jam.2.10.11
k Mark 5.17.18.19. Jam.2.8 Rom.3.31

VI. Although true Beleevers be not under the law as a covenant of works, to be thereby justified or condemned *l*, yet it is of great use to them, as well as to others, in that as a rule of life informing them of the will of God, & their duty, it directs & binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts & lives *n*: so as, examining themselves therby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clear sight of the need they have of Christ,

l Rom.6.14
Gal.2.16
Gal.3.13
Gal.4.4.5
Acts 13.39
Rom.8.1
m Rom. 7.12. 22.15. Psal.119 4.5.6
1 Cor.7.19
Gal.5 14.16. 18. 5.20 21. 22.23
n Rom.7.7
Rom.3.10
o Jam.1.23.24. 25
Rom.7.9.14. 24

and

and the perfection of his obedience *p*. It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin *q*; and the threatnings of it serve to shew, what, even their sins deserve; and, what afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it in like manner shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good, & refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and not under Grace *u*.

p Gal.5.22 Rom.7.24, 25 Rom.8.3,4

q Jam.2.11 Psal.119.101, 104.128

r Ezra 9.11,14 Psa.89.31,32,33

s Lev. 26.1 to 14. with 2 Cor.6.16 Eph.6.2,3 Psa.37.11

t Gal.2.16 Luk.17.10

u Rom.6.12, 14 1 Pet.3.8,9, 10,11,12 with Psa.34.12, 13,14,15,16 Heb.12.28,29

VII. Neither are the forementioned uses of the Law, contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the will of man to do that, freely, and chearfully, which the will of God revealed in the Law, requireth to be done *x*.

w Galat.3.21

x Ezek.36.27 Heb.8.10 with Jer.31.33

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a*, and, in their being delivered from this present evill world, bondage to Satan, and dominion of sin *b*, from evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free access to God *d*, & their yeelding obedience unto him, not out of slavish fear, but a child-like love and willing mind *e*. All which were common also to Beleevers under the Law *f*. But under the New Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected *g*, and in greater boldness of access to the Throne of grace *h*, and in fuller communication of the free Spirit of God, than Beleevers under the Law did ordinarily partake of *i*.

II. God alone is Lord of the Conscience *k*, and hath left it free from the

Doctrines

a Tit. 2. 14. 1 Thess. 1. 10. Gal. 1. 13.
b Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14.
c Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. 1.
d Rom. 5. 1, 2.
e Rom. 8. 14, 15. 1 John 4. 18.
f Gal. 3. 9, 14.
g Gal. 4. 1, 2, 3, 4, 5. Gal. 3. 23. Acts 15. 10, 11.
h Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22.
i John 7. 38, 39. 2 Cor. 3. 17, 18.
k Jam. 4. 12. Rom. 14. 4.

Doctrines and Commandments of men, which are in any thing contrary to his Word, or beside it, if matters of Faith, or Worship *l*. So that, to beleeve such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience *m*; & the requiring of an implicite faith, & an absolute & blind obedience, is, to destroy liberty of conscience, & reason also *n*.

l Acts 4.19 Acts 5.17 1 Cor. 7.25 Mat. 23.8, 9, 10 2 Cor. 1.24 Mat. 15.9 m Coloss. 2.20 21, 23 Gal. 1.10 Gal. 2.4, 5 Psa. 5.1 n Rom. 10.17 Rom. 14.23 Isa. 8.20 Acts 17.11 Iohn 4.28 Hos. 5.11 Rev. 13.12, 16, 17. Ier. 8.9

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do therby destroy the end of Christian liberty, which is, that being deliver'd out of the hands of our enemies, we might serv the Lord without fear, in holiness and righteousnes before him all the dayes of our life *o*.

o Gal. 5.13 1 Pet. 2.16 2 Pet. 2.19 Iohn 8.34 Luke 1.74, 75

IV. And because the Powers which God hath ordained, & the liberty wch Christ hath purchased, are not intended by God to destroy, but mutually to uphold & preserve one another, They, who upon pretence of Christian liberty shall oppose any lawful Power, or the lawful exercises of it, whether it be civil or ecclesiastical, resist the Ordinance of God *p*. And for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of nature, or to the known principles of Christianity, whether concer-

p Mat. 12.25 1 Pet. 2.13, 14, 16. Rom. 13.1 to 8. Heb. 13.17

ning faith, worship, or conversation, to the power of Godliness, or such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, & proceeded against by the Censures of the Church *q*, and by the power of the civil Magistrate *r*.

q Rom. 1. 32 with 1 Cor. 5. 1. 5. 11. 13. 2 John v. 10. 1 & 2 Thes. 3. 14 and 1 Tim. 6. 4 4. 5 & Tit. 2. 10. 11. 3. & Tit. 3 10. with Mat. 18. 15, 16. 17 1 Tim. 1. 20. 21. Rev. 3. 9 Rev. 2. 2. 14. 15 1 Deut 13. 6 to 12. Rom. 1 3 to 5. with 2 John ver. 10 11. Ezra. 7. 25. 26. 27. *r* Rev. 1. 17. 17. 16. 17. Neh. 13. 17. 21. 27. 25. 30. 2 King. 23. 5. 6. 9. 1 Cor. 11. 2 Chron. 34. 31. 2 Chron. 15. 12. 13. 16. Dan 3. 29. 1 Tim. 1. 2. Isa. 49. 23. Zechar. 3. 23.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day.

THE light of Nature sheweth that there is a God, who hath Lordship & Soveraignty over all, is good, doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and the might *a*. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will that he may not

a Rom. 1. 20 Acts 17. 24 Psalm 119. 68 Jer. 10. 7 Psa. 13. 5. Psal. 18. 3 Rom. 10. 12 Psa. 62. 8 Ios. 24. 14 Mar. 12. 33

not to be Worshipped according to the imagination and devices of men, or the suggestions of Satan, under any visible representatiō, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost, and to him alone *c*; not to Angels, Saints, or any other creature *d*, and since the Fall not without a Mediator, nor in the mediation of any other but of Christ alone *e*.

III. Prayer, with thanksgiving, being one special part of religious worship *f*, is by God required of all men *g*, and that it may be accepted, it is to be made in the name of the Son *h*, by the help of his Spirit *i*, according to his will *k*, with understanding, reverence, humility, fervency, faith, love, & perseverance *l*, and if vocal, in a known tongue *m*.

IV. Prayer is to be made for things lawful *n*, & for all sorts of men living, or that shall live hereafter *o*, but not for the dead *p*, nor for those of whom it may be known that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, & conscionable hearing of the Word, in obedience unto *God*, with understāding, faith, & reverence *t*, singing of Psalms with

b Deut. 12. 32 Mat. 15. 9 Act. 17. 25 Mat. 4. 9. 10 Deut. 4. 15 to 20. Ex. 20. 4. 5 6 Col. 2. 23
c Mat. 4. 10 with John 5. 23 and 2 Cor. 13. 14
d Col. 2 18 Rev. 9 10 Rom. 1. 25
e John 14. 6 1 Tim. 2. 5. Eph. 2. 18 Col. 3. 17
f Phil. 4. 6
g Ps. 65. 2
h John 14 13, 14. 1 Pet. 2. 5 Rom. 8. 26
i Rom. 8. 26
k 1 John 5. 14 l Psalm 47. 7 Eccl. 5. 1. 2 Heb. 2. 28 Gen. 18. 27 Jam. 5. 16 Mark 11. 24 Mat. 6. 12. 14. 15. Col. 4. 2 Eph. 6. 18
m 1 Cor. 14. 14
n 1 John 5. 14
o 1 Tim. 2. 1. 2 John 17. 20 2 Sam. 7. 29 Ruth 4. 12
p 2 Sam. 12. 21 22. 23. with Luke 16. 25. 26 Rev. 14. 13
q 1 John 5. 16
r Acts 1. 21 Rev. 1. 3
s 2 Tim. 4. 2
t Jam. 1. 22 Acts 10. 33 mat. 13. 19 Heb. 4. 2 Isa. 66. 2

with grace in the heart *u*, as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*; Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and Thanksgivings upon special occasions *a*, which are, in their severall times and seasons to be used, in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*, but God is to be Worshipped every where *d*, in Spirit and Truth *e*, as in private Families *f*, daily *g*, & in secret, each one by himself *h*, so more solemnly in the publique Assemblyes, which are not carelessly, or wilfully to be neglected or forsaken, when God by his Word or Providence calleth thereunto *i*.

VII. As it is of the Law of Nature, that in general a due proportion of time be set apart for the worship of God, so in his Word, by a positive Moral and perpetual Commandment binding all men, in all Ages, he hath particularly appointed one day in seaven, for a Sabbath, to be kept holy, unto

u 1 Cor. 3. 16 Eph. 5. 19 Jam. 5. 13
w Mat. 28. 19 1 Cor. 11. 23 to 29 Acts 2. 42
x Deut. 6. 13 with Neh. 10. 29
y Is. 19. 21 with Eccl. 5. 4, 5
z Joel 2. 12 Esther 4. 16 Mark 9. 29 1 Cor. 7. 5
a Ps. 107. throughout Esther 9. 22
b Heb. 12. 28
c John 4. 21 d Mal. 1. 11 1 Tim. 2. 8
e John 4. 24
f Jer. 10. 25 Deut. 6. 6, 7 Job 1. 5 2 Sam. 6. 18, 20
g Pet. 3, 7 Acts 10. 2
h Mat. 6. 11 b Mat. 6. 6 Eph. 6. 18
i Is. 56. 7 Heb. 10. 25 Prov. 1. 20, 21 24 Pro. 8. 34 Acts 13. 42 Luk. 4. 16 Acts 2. 42

unto him *k*, which from the beginning of the World to the Resurrection of Christ, was the last day of the week; & from the resurrection of Christ, was changed into the first day of the week *l*, which in scripture is called the *Lords day m*, & is to be continued to the end of the world, as the Christian sabbath *n*.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, & ordering of their common affairs before hand, do not only observe a holy rest all the day from their own works, words & thoughts, about their worldly employments and recreations *o*, but also are taken up the whole time, in the publique and private exercises of his Worship, and in the duties of necessity and mercy *p*.

k Exod. 20: 8 10, 11. Isa. 56. 2 4, 6, 7

l Gen. 2. 3 1 Cor. 16. 2 Acts 20. 7

m Rev. 1. 10

n Exod. 20. 8, 10 with Mat. 5: 17, 18

o Exod 20. 8 Ex. 16. 23 25, 26, 29, 30

p Exod. 31: 15, 16, 17. Isa. 58, 13 Neh. 13. 15, 17, 18, 19, 21, 22 Isa. 66. 23 Mat. 12. 1 to 13

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawful Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falshood of what he sweareth *b*.

a Deut. 10 20

b Exod. 20. 7 Lev. 19. 12 2 Cor. 1. 23 2 Chr. 6. 22, 23

II. The Name of God only is that by which men ought to swear: and

therein is to be used with all holy fear and reverence *c*. Therefore to swear vainly or rashly, by that glorious and dreadful Name, or to swear at all, by any other thing, is sinful, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God under the New Testament, as well as under the Old *e*, so a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken *f*.

c Deut.5.13

d Exodus 20.7 Jer.5.7 Mat.5.5. 34.37 Jam.5.12

e Heb.6.16 2 Cor.1.23 Psa.63.11 1 Kings 8.31 Heb.13.25 Ezra 10.5

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing but what is good & just, & what he believeth so to be, & what he is able and resolved to perform *h*. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawful Authority *i*.

g Exodus 20.7 Mat.5.2

h Gen.24.2,3, 5,6,8,9 1 Num.5.19,21 Neh.5.12 Ex.22.7,8,9. 20.12

IV. An Oath is to be taken in the plain and common sense of the words without equivocation, or mental reservation *k*. It cannot oblige to sin: but, in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*, nor is it to be violated, although made to Hereticks, or Infidels *m*.

k Jer.4.2 Psal.24.4 1 2 Sam.25.23, 32,33,34 Psal.15.4 l Ezek.17.16, 18.19. Josh.9 38,39. with Sam.13.1

V. A

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

n Isa.19.21 Eccles.5.1,5,6 Psal. 61.8 Psalm 66. 3,14

VI. It is not to be made to any creature but to God alone *o*: and that it may be accepted, it is to be made voluntarily out of faith and conscience of duty, in way of thankfulness, for mercy received, or for the obtaining of what we want, whereby we more strictly bind our selves to necessary duties, or to other things, so far, and so long, as they may fitly conduce thereunto *p*.

o Ps.76.11 Ier. 44. 25, 26

p Deut.23.21, 22,23.Ps.50.14 Gen 28.20,21, 22.1 Sam.1.11 Psal.16.13, 14 Ps.132.1,2,3,4,5

VII. No man may vow, to doe any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respects, Popish Monasticall Vows of perpetuall single life, professed Poverty, and Regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*.

q Act.23.12,14 Mar.6.26 Numb.30.5,8 12.13

r Mat.19.11,12 1 Cor.7.2,9 Eph.4.28 1 Pet.4.2 1 Cor.7.23

CHAP. XXIII.

Of the civill Magiſtrate.

GOd, the ſupreme Lord and King of all the world, hath ordained Civil Magiſtrates to be under him, over the people, for his own glory, and the publike good, and to this end hath armed them with the power of the ſword, for the defence and encouragement of them that are good, and for the puniſhment of evil doers *a*.

a Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14

II. It is lawfull for Chriſtians to accept and execute the office of a Magiſtrate, when called thereunto *b*, in the managing whereof, as they ought eſpecially to maintain Piety, Iuſtice, and Peace, according to the wholſom Laws of each Common-wealth *c*, ſo, for that end they may lawfully now, under the New Teſtament, wage war, upon juſt and neceſſary occaſion *d*.

b Pro. 8. 15, 16. Rom. 13. 1, 2, 4. c Pſa. 2. 10, 11, 12. 1 Tim. 2. 2. Pſalm 82. 3, 4. 2 Sam. 23. 3. 1 Pet. 2. 13. d Luke 3. 14. Rom. 13. 4. Mat. 8. 9, 10. Act. 10. 1, 2. Rev. 17. 14.

III. The Civil Magiſtrate may not aſſume to himſelf the adminiſtration of the Word and Sacraments, or the power of the Keyes of the Kingdom of Heaven *e*, yet he hath authority, and it is his duty to take order, that Unity and Peace be preſerved in the Church, that the truth of GOD be kept pure and intire, that all Blaſphemies and Hereſies be ſuppreſſed, all

e 2 Cor. 12. 7, 8 with Mat. 17. 17. Mat. 16. 19 and 1 Cor. 12. 28, 29. Eph. 4. 11, 12. 1 Cor. 4. 1, 2. Rom. 10. 15. Heb. 5. 4.

all corruptions and abuses in worship and discipline prevented, or reformed: and all the Ordinances of God duly settled, administred, and observed *f*. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

IV. It is the duty of people to pray for Magistrates *h*, to honor their persons *i*, to pay them tribute and other dues *k*, to obey their lawful commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make voyd the Magistrates just and legal Authority, nor free the people from their due obedience to him *m*: from which Ecclesiastical persons are not exempted *n*, much less hath the Pope any power and jurisdiction over them in their Dominions, or over any of their people; and least of all, to deprive them of their Dominions, or lives, if he shall judge them to be Heretieks, or upon any other pretences whatsoever *o*.

f Isa. 49. 23
Psa. 122. 9
Ezra 7. 23, 25, 26, 27, 28
Deut. 13. 5, 6, 12
g 2 Kings 18. 4
1 Chr. 13. 1, 2 to 9
2 Kings 23 to 26
2 Chr. 34
2 Chr. 31. 12, 13
g 2 Chr. 19. 8, 9, 10, 11
2 Chr. 29, 30 chapters
Mat. 22. 4, 5
h 1 Tim. 2. 1, 2
i 1 Pet. 2. 17
k Rom. 13. 6, 7
l Rom. 13. 5
Tit. 3. 1
m 1 Pet. 2. 13, 14, 15, 16
n Rom. 13. 1
1 Kings 2. 35
Acts 25. 9, 10, 11
2 Pet. 2. 10, 11
Jude v. 8, 9, 10, 11
o 1 Thess. 2. 4
Rev. 13. 15, 16, 17

CHAP.

CHAP. XXIV.

Of Mariage and Divorce.

MAriage is to be between one Man, & one Woman, neither is it lawfor any man to have more than one Wife, nor for any woman to have more than one Husband at the same time *a*.

a Gen.1.24 Mat.19.5,6 Prov.2.17

II. Mariage was ordained for the mutual help of Husband and Wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen.2.18.

c Mal.2.14

d 1 Cor.7.2,9

III. It is lawful for all sorts of people to mary, who are able with judgement to give their consent. Yet is it the duty of Christians to mary only in the Lord *f*, & therefore such as profess the true Reformed Religion, should not mary with Infidels, Papists, or other Idolaters. Neither should such as are godly be unequally yoked, by marying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

e Heb.13.4 1 Tim.4.3 1 Cor.7.36,37 38.Gen.24.57. 58

f 1 Cor.7.39

g Gen.34.14 Exodus 34.16 Deut.7.3,4 2 Kings 11.4 Neh.13.25,26 27.Mal.2.11. 12. 2 Cor.6.14

IV. Mariage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*. Nor can such incestuous mariages ever be made lawful

h Lev.18. chapter 2 Cor.7.2 Amos 2.7

lawful by any law of man, or consent of parties, so as those persons may live together as man and wife *i*. The man may not mary any of his wives kindred nearer in blood, than he may of his own, nor the woman of her husbands kindred, nearer in blood than of her own *k*.

i Mark 6.18 Lev.18.24.25. 16.27.28

k Lev.20.19. 20.21

V. Adultry or Fornication committed after a contract, being detected before mariage, give just occasion to the innocent party to dissolve that contract *l*. In the case of Adultry after mariage, it is lawfull for the innocent party to sue out a divorce *m*, and after the Divorce to mary another, as if the offending party were dead *n*.

l Mat.1.18.19. 20

m Mat.5.31,32. n Mat.19.6 Rom.7.2

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joyned together in mariage, yet nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of Mariage *o*; wherein a publick and orderly course of proceeding is to be observed: And the persons concerned in it, not left to their own wils & discretion in their own case *p*.

o Mat.19.8,9 1 Cor.7.15 Mat.19.6

p Deut.24.1. 2,3,4

CHAP.

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect that have been, are, or shall be gathered into one under Christ the Head thereof, and is, the Spouse, the Body, the fulness of Him that filleth all in all *a*.

a Eph. 1. 10, 22, 23 Eph. 5. 23. 27. 32 Col. 1. 18

II. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throughout the world, that profess the true Religion *b*; and of their children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary possibility of salvation *f*.

b 1 Cor. 1. 2 1 Cor. 12. 12, 13 Psalm 2. 8 Rev. 7. 9 Rom. 15. 9, 10, 11, 12

c 1 Cor. 7. 14 Acts 2. 39 Ezek. 16. 20, 21 Rom. 11. 16 Gen. 1. 15 Gen. 17. 7

d Mat. 13. 47 Is. 9. 7

e Eph. 1. 17

f Eph. 2. 15

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints in this life, to the end of the World, and doth by his own presence and Spirit, according to his promise make them effectual thereunto *g*.

g Acts 2. 47 2 Cor. 11. 18 Eph. 4. 11, 12, 13 Mat. 28. 19, 20 Is. 59. 21

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more

h Rom. 11. 3, 4 Rev. 12. 6, 14

or

or leſs pure, according as the Doctrine of the Goſpel is taught & embraced, Ordinances adminiſtred, and publick Worſhip performed more or leſs purely in them *i*.

V. The pureſt Churches under heaven are ſubject both to mixture, & error *k*, & ſome have ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan *l*. Nevertheleſs there ſhall be alwaies a Church on earth to worſhip God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Ieſus Chriſt *n*, nor can the Pope of *Rome*, in any ſence be Head therof, but is that Antichriſt, that man of ſin, and Son of perdition, that exalteth it ſelf in the Church, againſt Chriſt, and all that is called God *o*.

i Rev. 2, 3 chapters
1 Cor. 5, 6, 7

k 1 Cor. 1, 11 Rev. 2, 3 chapters
Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47
l Rev. 18. 2
Rom. 11. 18, 19, 20, 21, 22
m Mat. 16. 18 Pſ. 72. 17 Pſ. 102. 28 Mat. 28. 19, 20
n Col. 1. 18 Eph. 1. 22
o Mat. 23. 8, 9, 10 2 Theſ. 2. 3, 4, 8, 9 Rev. 13. 6.

CHAP. XXVI.

Of the communion of Saints.

ALL Saints that are united to Ieſus Chriſt their Head, by his Spirit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory *a*. And, being united to one another in love, they have communion in each others gifts & graces *b*, and are obliged to the performance of ſuch duties, publick & private, as do conduce to their mutual good, both in the

a 1 John 1. Ephes. 3. 16, 17, 18, 19 Iohn 1. 16 Ephes. 2. 5, 6 Phil. 3. 10 Rom. 6. 5, 6
b 1 Tim. 2. 12 Eph. 4. 15, 16 1 Cor. 12. 7 1 Cor. 3. 21, 22, 23 Col. 2. 19

c 1 Thess. 5.11, 24. Rom. 1.11, 12, 14. 1 John 3 16, 17, 18 Gal. 6. 10

the inward and outward man *c*.

d Heb. 10. 24, 25. Acts 2. 42, 46. 11. 2, 3 1 Cor. 11. 20

II. Saints by profession are bound to maintain an holy fellowship & communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*, as also in relieving each other in outward things, according to their several abilities and necessities. Which Communion as God offereth opportunity is to be extended to all those, who in every place call upon the name of the Lord Iesus *e*.

e Acts 24. 4, 45 1 John 1. 17 2 Cor. 8, 9 chapters Acts 11. 29, 30

III. This Communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect, either of which to affirm is impious & blasphemous *f*. Nor doth their communion one with another as Saints, take away or infringe the title or property which each man hath in goods and possessions *g*.

f Col. 1. 18, 19 1 Cor. 8. 6 Isa. 42. 8 1 Tim. 6. 15, 16 Psa. 45. 7. with Heb. 1. 8, 9 g Exod. 20. 15 Eph. 4. 28 Acts 5. 4

CHAP. XXVII.

Of the Sacraments.

a Rom. 4. 11 Gen. 17. 7, 10 b Mat. 28. 19 2 Cor. 1. 21, 22 c 1 Cor. 10. 16 2 Cor. 13. 13 Gal 3. 27

SAcraments are holy signs & seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ and his benefits; and to confirm our interest in him *c*; as also to put a visible difference between those that be-

belong unto the Church; and the rest of the world *d*: & solemnly to engage them to the service of God in Christ according to his Word *e*.

d Rom. 15.8 Exodus 12.48 Gen. 34.14
e Rom. 4.11 1 Cor. 10.16, 21

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign & the Thing signified, whence it comes to pass, that the names and effects of the one, are attributed to the other *f*.

f Gen. 17. 10 Mat. 26.28 Tit. 3.5

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but upon the work of the Spirit *h*, & the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2.28, 29 1 Pet. 3.21
h Mat. 3.11 1 Cor. 12.13
i Mat. 26.27, 28 Mat. 28.19, 20

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism & the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordain'd *k*.

k Mat. 28. 19 1 Cor. 11.20, 23 1 Cor. 4.1. Heb. 5.4

V. The Sacraments of the old Testament, in regard of the spiritual things thereby signified, and exhibited, were for substance the same with those of the new *l*.

l 1 Cor. 10. 1, 2, 3, 4

CHAP.

CHAP. XXVIII.

Of Baptism.

BAptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the Visible Church *b*: but also to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*: Which Sacrament is, by Christs own appointment to be continued in his Church untill the end of the world *h*.

a Mat.28.19

b 1 Cor.11.13

c Rom.4.11 with Col.2.11, 12

d Gal.3.27 Rom.6.5

e Tit.3.5

f Mark.1.4

g Rom.6.3,4

h Mat.28.19, 20

II. The outward element to be used in this Sacrament is Water, wherewith the party is to be baptized, in the name of the Father, and of the Son, & of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat.3.11 Iohn 1.33 Mat.28.19, 20

III. Dipping of the person into the Water, is not necessary; but Baptism is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb.9.10, 19,20,21,22 Acts 2.42 Act.16.33 Mark 7.4 1 Mark 16.15, 17 Acts 8.37,38

IV. Not only those that do actually profess faith in, and obedience unto Christ *l*, but also the Infants of one, or both

both believing Parents, are to be baptized *m*.

V. Although it be a great sin to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it *o*, or, that all that are Baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptism is not tyed to that moment of time, wherein it is administred *q*, yet notwithstanding, by the right use of this Ordinance the Grace promised is not only offered, but really exhibited, and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Counsell of Gods own Will, in his appointed time *r*.

VII. The Sacrament of Baptism is but once to be administred unto any person *s*.

m Gen. 17. 9. with Gal 3. 9, 14. and Col. 2. 11, 12. and Act. 2. 38, 39 & Rom. 4. 11, 12. Cor. 7. 14. Mat. 28, 19. Mark. 10. 13, 14, 15, 16 Luke 18. 15

n Luke 7. 30 with Exod. 4. 24, 25, 27

o Rom. 4. 11 Acts 10. 44, 45 & 47, 48

p Acts 8. 13, 23

q John 3. 5, 8

r Gal. 3. 27 Tit. 3. 5 Ephes. 5. 25, 26 Acts 2. 38, 41

s Tit. 3. 5

CHAP. XXIX.

Of the Lords Supper.

OUr Lord Iesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body & Blood, called the Lords Supper, to be observed in his Church, unto the end of the world for

for the perpetual remembrance of the Sacrifice of himself in his death: the sealing all benefits thereof unto true Believers, their spiritual nourishment, and growth in him, their further ingagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body *a*.

a 1 Cor. 11. 23. & .26 & 1 Cor. 10. 16, 17 & 12 Cor. 10. 13

II. In this Sacrament Christ is not offered up to his father, nor any real Sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the Cross, once for all; and a spiritual Oblation of all possible praise unto God for the same *c*: So that the Popish Sacrifice of the Mass (as they call it) is most abhominably injurious to Christs one, onely Sacrifice, the alone Propitiation for all the sins of the Elect *d*.

b Heb. 9. 22. 25. 26. 28

c 1 Cor. 11. 24 25. 26 Mat. 26. 26. 27

d Heb. 7. 23. 24 & 27 Heb. 10. 11, 12, 14. 18

III. The Lord Iesus hath in this Ordinance appointed his Ministers to declare his word of institutiō to the people, to pray, and bless the Elements of Bread & Wine, & thereby to set them apart from a Common to an Holy Use, and to Take, and Break the Bread, to Take the Cup; & (they communicating also themselves) to give both to the Commu-

Communicants *e*, but to none who are not then present in the congregatiō *f*.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone *g*, as likewise the denial of the Cup to the people *h*, worshiping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ *i*.

V. The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body & Blood of Christ *k*, albeit in substance & nature they stil remain truly and only Bread and Wine, as they were before *l*.

VI. That Doctrine which maintains a change of the substance of Bread & Wine into the substance of Christs body & blood (cōmonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to cōmon sense & reason; overthroweth the nature of the Sacrament, & hath been, & is the cause of manifold Superstition; yea of gross Idolatries *m*.

VII.

e mat. 26. 26 27. 28. & mark 14. 22. 23. 14. & Luke 22. 19, 20. with 1 Cor. 11. 23, 24. 25. 26

f Acts 10. 7 1 Cor. 11. 20

g 1 Cor. 10. 6

h mark 4. 2, 1 Cor. 11. 25

26. 27. 28. 29

i mat. 15. 9

k mat. 26. 27 28

l 1 Cor. 11. 26 27. 28 mat. 26. 29

m Acts 3. 21 with 1 Cor. 11 24. 25. 26 Luke 24. 6. 39

VII. Worthy receivers outwardly partaking of the visible elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; The Body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine, yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the elements themselves are to their outward senses *o*.

n 1 Cor. 11. 28

o 1 Cor. 10. 16

VIII. Although ignorant and wicked men receive the outward elements in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot, without great sin against Christ, while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29
2 Cor. 6. 14, 15, 16
q 1 Cor. 5. 6, 7. 13
2 Thess. 3. 6, 14. 15
Mat. 7. 6

CHAP.

CHAP. XXX.

Of the Church Censure.

THE Lord Iesus, as King and Head of his Church, hath therein appointed a Government in the hand of Church Officers, distinct from the Civil Magistrate *a*.

a Isa. 9.6,7 1 Tim. 5.17 1 Thess. 5.12 Acts 20.17,28 Heb. 13.7,17, 24. 1 Cor. 12. 28. Mat. 28.18, 19, 20

II. To these Officers, the Keyes of the Kingdom of Heaven are committed, by vertue wherof, they have power respectively to retain and remit sins: to shut that Kingdom against the impenitent, both by the Word and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by absolution from Censures, as occasion shall require *b*.

b Mat. 16.19. Mat. 18.18. Joh. 20.20,21, 22, 23. 2 Cor. 2.6,7, 8.

III. Church Censures are necessary for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders *c*.

c 1 Cor. 5 chapter 1 Tim. 5.20 Mat. 7.6 1 Tim. 1.20 1 Cor. 11.27 to the end. with Jude ver. 23

IV. For

IV. For the better attaining of these ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*.

d 1 Thess. 5. 12 2 Thess. 3. 6. 14 15. 1 Cor. 5. 4. 5 13 Mat. 18. 17 Tit. 3. 10

CHAP. XXXI.

Of Synods and Councils.

FOr the better Government, & further edification of the Church, there ought to be such assemblies as are cōmonly called Synods or Councils *a*.

a Act. 15. 2. 4. 6

II. As Magistrates may lawfully call a Synod of Ministers, & other fit persons to consult and advise with about matters of Religion *b*: So, if Magistrates be open enemies to the Church, the Ministers of Christ, of themselves, by vertue of their office, or they with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

b Isa. 49. 23 1 Tim. 2. 1. 2 2 Chron. 19. 8. 9. 10. 11 2 Chron. 29. 30 chapters Mat. 2. 45 Prov. 11. 14

c Acts 15. 2. 4. 22. 23. 25

III. It belongeth to Synods and Councils, ministerially to determine controversies of Faith, & cases of conscience, to set down Rules & Directions for better ordering of the publick worship of God, & Government of his Church

Church to receive complaints in cases of Mal-administration; and authoritatively to determine the same. Which Decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15.15, 19, 24, 27, 28, 29, 30, 31. Acts 16.4. Mat. 18.17, 18, 20.

IV. All Synods or Councils since the Apostles times, whether generall or particular, may erre, and many have erred. Therefore they are not to be made the Rule of Faith or practice; but to be used as an help in both *e*.

e Eph. 2.20. Acts 17.11. 1 Cor. 2.5. 2 Cor. 1.24.

V. Synods & Councils are to handle or conclude nothing but that which is Ecclesiastical, and are not to intermeddle with Civil affairs which concern the Commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the Civil Magistrate *f*.

f Luke 12. 13, 14. John 18.36.

CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

a Gen. 3.19 Act. 13.36

THe bodies of men after death return to dust, & see corruption *a*, but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b*, the souls of the Righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*. And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgement of the great day *d*. Beside these two places for souls separated from their bodies the Scripture acknowledgeth none.

b Luke 23.43 Eccl. 12.7

c Heb. 12.23 2 Cor. 5.1, 5, 8 Phil. 1.21 with Act. 3.21 and Eph. 4.10

d Luk. 16.23, 24 Act. 1.25 Jude v. 6. 1 Pet. 3.19

II. At the last day such as are found alive, shall not die, but be changed *e*, & all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 Thess. 4. 17 1 Cor. 15. 51, 52

f Job 19.26, 27 1 Cor. 15. 42, 43, 44

III. The bodies of the unjust, shall by the power of Christ be raised to dishonor: the bodies of the just by his Spirit,

Spirit unto honor: and be made conformable ro his own glorious Body *g*.

g Acts 24.15 Iohn 5.28,29 1 Cor.15.42 Phil.3.21

CHAP. XXXIII.

Of the last judgement.

GOd hath appointed a day, wherein he will judge the World in righteousnes, by Iesus Christ *a*, to whom all power and judgement is given of the Father *b*. In which day, not only the Apostate Angels shall be judged *c*, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil *d*.

a Acts 17.31

b Iohn 5.22,3 c 1 Cor.6.3 Iude v.6 2 Pet.2.4

d 2 Cor.5.10 Eccl.12.14 Rom.2.16 Rom.14.10,12 Mat.12.36,37

II. The end of Gods appointing this day, is for the manifestation of his glory; of his mercy, in the eternall salvation of the Elect, and of his justice in the damnation of the Reprobate, who are wicked and disobedient: For then shall the Righteous go into everlasting Life, and receive that fulnes of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Iesus Christ, shall be cast into eternal torments, & be punished with everlasting

destruction from the presence of the Lord, & from the glory of his power *e*.

e Mat. 25. 31 to the end. Rom. 9. 22, 23 Mat. 1. 5, 21 Acts 3. 19 2 Thess. 1. 7, 8, 9, 10 f 1 Pet. 3. 12, 14 2 Cor. 5. 10, 11 2 Thess. 1. 5, 6, 7 Luke 21. 27, 28 Rom. 8. 23, 24, 25 g Mat. 24. 36, 42, 44, 14 Mark 13. 35, 36 37, Luke 12. 35, 36. Rev. 22. 20

III. As Christ would have us to be certainly perswaded, That there shall be a day of Iudgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity *f*; so will he have that day unknown to men, that they may shake off all carnal security, and be alwaies watchful, because they know not at what hour the Lord will come, and may be ever prepated to say, Come Lord Iesus, come quickly. *Amen.*

FINIS.

THE LARGER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *WESTMINSTER.*

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of Stationers. 1652.

ACT
OF THE
Generall Assembly,
Approving of the Larger Catechism.

THe General Assembly having exactly examined, and seriously considered the Larger Catechism, agreed upon by the Assembly of Divines sitting at Westminster, *with assistance of Commissioners from this Kirk, Copies thereof being printed, and sent to Presbyters for the more exact Triall thereof, and publick intimation being frequently made in this Assembly, that every one that had any Doubts or Objections upon it, might put them in; Do find upon due Examination thereof, That the said Catechism is agreeable to the Word of God, and*

in nothing contrary to the received Doctrine, Worſhip, Diſcipline and Government of this Kirk, a neceſſary part of the intended Uniformity in Religion, and a rich treaſure for increaſing of knowledge among the people of God: And therefore the Aſſembly, as they bleſs the Lord that ſo excellent a Catechiſm is prepared, ſo they approve the ſame as a part of uniformity; agreeing for their part, that it be a common Catechiſm for the three Kingdoms, and a Directory for catechiſing ſuch as have made ſome proficiency in the knowledge of the grounds of Religion.

A. KER.

The

THE LARGER CATECHISM,

First agreed upon By the Assembly of Divines at *Westminster.*

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.

Question.

WHat is the chief and highest end of Man?

A. Mans chief and highest end is to glorifie God *a*, and fully to enjoy him for ever *b*.

a Rom. 11. 36. 1 Cor. 10. 31. b Ps. 73. 24. to the end. Iohn 17. 21, 22, 23.

Q. *How doth it appear that there is a God?*

A. The very light of Nature in Man, and the works of God, declare plainly that there is a God *c*, but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation *d*.

c Rom. 1. 19, 20 Psa. 19. 1, 2, 3 Acts 17. 28
d 1 Cor. 2. 9, 10 2 Tim. 3. 15, 16, 17 Isa. 59. 21

Q. *What is the Word of God?*

A. The holy Scriptures of the old & new Testaments are the Word of God *e*, the only rule of faith & obedience *f*.

e 2 Tim. 3. 16, 2 Pet. 1. 19, 20, 21
f Eph. 2. 20 Rev. 22. 18, 19

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, & purity *h*, by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*; by their light & power to convince and convert sinners, to comfort and build up believers unto salvation *l*. But the Spirit of God bearing witness by & with the scriptures, in the heart of man, is alone able fully to perswade it that they are the very word of *God m*.

g Hos. 8. 12 1 Cor. 2. 6, 7, 13 Psa. 119. 18, 129 Psal. 136 Psam 119. 140
i Acts 10. 43 Acts 26. 22, 27
k Rom. 3. 19
l Acts 18. 28 Heb. 4. 12 1 Thes. 1. 5
Psalm 19. 7, 8, 9 Rom. 15. 4 Acts 20. 32
m John 16. 13, 14 1 Joh. 2. 20, 27 Joh. 20. 31

A. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning *God* and what duty God requires of man *n*.

n 2 Tim. 1. 13

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God

God is *o*, the persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

o Heb.11.6
p 1 John 5.7
q Acts 15.14, 17,18
r Acts 4.17,28

Q. What is God?

A. God is a spirit *s*, in and of Himself infinite in Being *t*, Glory *u*, Blessednes *w*, & Perfection *x*, All-sufficient *y*, Eternal *z*, Unchangeable *a*, Incomprehensible *b*, every where present *c*, Almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering, and abundant in goodnes and truth *i*.

w 1 Tim.1.11
x Mat.5.48
y Gen.17.1
z Psal.90.2
a Mal.3.6
Iam.1.17
b 1 Kings 8.27
c Psalm 139.1 to 12
d Rev.4.8
e Heb.4.13 Psal.147.5
f Rom.16.27
g Isa.6.3 Rev.4.8
h Deut.32.4
i Exod.34.6

Q. Are there more Gods than one?

A. There is but one only, the living and the true God *k*.

k Deut.6.4
1 Cor.8.4,6 Jer.10.10

Q. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, & the holy Ghost, & these three are one, true, eternal *God*, the same in substance, equal in power & glory; although distinguished by their personal properties *l*.

l John 5.7 Mat.3.16,17 Mat.28.19 2 Cor.13.14 1 Joh.1.5,6

Q. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son from all eternity *o*.

m Heb.1.5,6,8
n John 1.14,18
o John 15.26 Gal.4.6

Q. How doth it appear that the Son and the

the holy Ghoſt are God equall with the Father?

p Iſa.6.3,5 & with Joh.12.41 & Acts 28.25
q 1 John 5. 20 Acts 4.3,4
r John 1.1 Iſa.9.6 John 1. 24, 25 1 Cor.2.10, 11
s Col.2.16 Gen.1.2 Matth.28.19
t 2 Chron.3.14 u Epheſ. 1.11 Rom.11.33 Rom.9.14,15, 18 — u Eph.4.11 Rom.9.13,18 Pſa.33.11

A. The Scriptures manifeſt that the Son & the holy Ghoſt are God equal with the Father, aſcribing unto them ſuch names *p*, attributes *q*, works *r*, and worſhip, as are proper to God only *ſ*.

Q. *What are the Decrees of God?*

A. Gods Decrees are the wiſe, free, & holy acts of the counſel of his Will *t*, whereby from all eternity he hath for his own glory unchangeably fore-ordained whatſoever comes to paſs in time *u*; eſpecially concerning Angels & Men.

Q. *What hath God eſpecially decreed concerning Angels and Men?*

A. God by an eternal and immutable decree, out of his meer love, for the praiſe of his glorious grace to be manifeſted in due time, hath elected ſome Angels to glory *w*; and in Chriſt hath choſen ſome men to eternall life, and the means thereof *x*: and alſo according to his ſoveraign power, and the unſearchable counſel of his own will, (wherby he extendeth or withholdeth favour as he pleaſeth) hath paſſed by & fore-ordained the reſt to diſhonor and wrath, to be for their ſin inflicted, to the praiſe of the glory of his juſtice *y*.

w 1 Tim.5.21
x Eph.1.4,5,6 2 Theſſ.2.13, 14
y Rom.9.17,18 21,22 Mat.11.25, 26 2 Tim.2.19 Jude v.4 1 Pet.2.8

Q. *How doth God execute his decree?*

A. God executeth his decrees in the works

works of Creation and Providence, according to his infallible fore-knowledge, and the free and immutable counsel of his own will *z*.

z Ephes. 1.11

Q. *What is the work of Creation?*

A. The work of Creation is that wherein God did in the beginning, by the word of his Power, make of nothing, the world and all things therein, for himself, within the space of six dayes, and all very good *a*.

a Gen. 1 chap. Heb. 11.3 Pro. 16.4

Q. *How did God create the Angels?*

A. God created all the Angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandements, and to praise his Name *h*, yet subject to change *i*.

b Col. 1 16 c Psal. 104.4 d Mat. 22.30 e Mat. 25.31 f 1 Sam. 14.17 Mat. 24.36 g 2 Thess. 1.7 h Psa. 10.20, 21 i 2 Pet. 2.4

Q. *How did God create Man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man of the dust of the ground *l*; and the woman of the rib of the Man *m*; indued them with living, reasonable, and immortal souls *n*, made them after his own Image *o*, in knowledge *p*, righteousnes and holiness *q*, having the Law of God written in their hearts *r*, and power to fulfill it *s*, with dominion over the creatures, yet subject to fall *u*.

k Gen. 1.27 l Gen. 2.7 m Gen. 2.21 n Gen. 2.7 with Iob 35.11 & Eccl. 12.7 and Mat. 10.28 and Luk. 23.43 o Gen. 1.27 p Col. 3.10 q Eph. 4.24 r Rom. 2.14, 15 s Eccl. 7.29 t Gen. 1.28 u Gen. 3.6 Eccl. 7.29

Q. *What are Gods works of providence?*

A. Gods

w Pſal.145.17
x Pſal.104. 24 Iſa.28.29
y Heb.1.3
z Pſalm 103.19
a Mat. 10. 29, 30, 31 Gen.45.7
b Rom. 11.36 Iſa.63.14

A. Gods works of providence are, his moſt holy *w*, wiſe *x*, and powerfull preſerving *y*, and governing all his Creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. *What is Gods providence toward the Angels?*

A. God by his providence permitted ſome of the Angels wilfully, and irrecoverably to fall into ſin and damnation *c*, limiting and ordering that, and all their ſins, to his own glory *d*, and eſtabliſhed the reſt in holineſs & happineſs *e*, imploying them all *f*, at his pleaſure, in the adminiſtrations of his power, mercy and juſtice *g*.

c Jude v.6 2 Pet.2.4 Heb.2.16 John 8.44
d Job 1.12 Mat.8.32
e 1 Tim. 5. 21 Mar.8.38 Heb.12.22
f Pſ.104.4
g 2 King.19.35

Q. *What was the providence of God toward man in the eſtate in which he was created?*

A. The providence of God toward man in the ſtate in which he was created was the placing of him in Paradiſe, appointing him to dreſs it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, & ordaining mariage for his help *k*; affording him communion with himſelf *l*, inſtituting the Sabbath *m*, entring into a covenant of life with him, upon conditiõ of perſonal, perfect, & perpetual obedience *n*, of which the tree of Life was a pledge *o*, and forbidding

h Gen.1.28,15 10
i Gen.1.28
k Gen.2.18
l Gen.1.26,27 28,29 Gen.3.8
m Gen.2.4
n Gal.3.12 Rom.10.5
o Gen.2.9

ing to eat of the tree of the knowledg of good and evil, upon pain of death *p*. p Gen.2.17

A. Did man continue in that eſtate wherein God at firſt created him?

A. Our firſt parents being left to the freedom of their own will through the temptation of Satan, tranſgreſſed the Commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency, wherein they were created *q*. q Gen.3.6,7,8 13 Eccl.7.29

A. Did all mankind fall in the firſt tranſgreſſion? 2 Cor.11.3

A. The Covenant being made with *Adam* as a publick perſon, not for himſelf only, but for his poſterity, all mankind deſcending from him by ordinary generation *r*, ſinned in him, and fell with him in that firſt tranſgreſſion *ſ*. r Act.17.26 ſ Gen.2.16,17 with Rom.5.12 to 20. and 1 Cor.15.21,22

Q. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery *t*. t Rom.5.12 Rom.3.23

Q. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of any law of *God* given as a rule to the reaſonable creature *u*. u 1 Iohn 3.4 Gal.3.10,12

Q. *Wherein conſiſteth the ſinfulneſs of that eſtate whereunto man fel?*

A. The ſinfulnes of that eſtate wherinto man fel, conſiſteth in the guilt of *Adams* firſt ſin *w*, the want of that righteouſneſs w Rom.5.12, 19

teousnes wherein he was created, and the corruption of his nature whereby he is utterly indisposed, disabled, & made opposite unto all that is spiritually good, & wholly inclined to all evil, & that continually *x*, which is commonly called Original Sin, and from which do proceed all actual transgressions *y*.

x Rom.5.10 to 20
Eph.2.1,2,3
Rom.5.6
Rom.8.7.8
Gen.6.5.
y Lam.1.14.15
Mat.15.19

Q. *How is original sin conveyed from our first Parents unto their posteriry?*

A. Original sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

z Ps.51.5
Job 14.4
Job 15.14
John 3.6

Q. *What misery did the fall bring upon Mankind?*

A. The fall brought upon Mankind the loss of communion with God *a*, his displeasure & curse, so as we are by nature children of wrath *b*, bondslaves to Satan *c*, and justly liable to all punishments in this world, and that which is to come *d*.

a Gen.3.8, 10, 24
b Ephes.2.2,3
c 1 Tim.2.26
d Gen.2.17
Lam.3.39
Rom.6.23
Mat.25.41.46
Jude v.7

Q. *What are the punishments of sin in this world?*

A. The punishments of sin in this world are either inward, as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardness of heart *h*, horror of conscience *i*, and vile affections *k*: or outward, as the curse of God upon the

e Eph.4.18
f Rom.1.28
g 2 Thess.2.11
h Rom.2.5
i Isa.33.14
Gen.4.13
Mat.27.5
k Rom.1.26

the creatures for our sakes *l*, and all other evils that befall us in our bodies, names, estates, relations, and imployments *m*, together with death it self *n*.

l Gen. 3. 17
m Deut. 28. 15 to the end
n Rom. 6. 21, 23

Q. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire for ever *o*.

o 2 Thess. 1. 9 Mat. 25. 44. 46

Q. *Doth God leave all Mankind to perish in the state of sin and misery?*

p Luke 16. 24

A. God doth not leave all mankind to perish in the state of sin & misery *p*, into wch they fel by the breach of the first Covenant, commonly called the Covenant of works *q*, but of his meer love & mercy delivereth his Elect out of it, & bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*.

p 1 Thess. 5. 9
q Gal. 3. 10, 11
r Tit. 3. 4, 5, 6, 7 Gal. 3. 21 Rom. 3. 20, 21, 22

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him with all the elect, as his seed *s*.

s Gal. 3. 16 Rom. 5. 15. to the end Isa. 53. 10, 11

Q. *How is the Grace of God manifested in the second Covenant?*

A. The grace of God is manifested in the second Covenant, in that he freely provideth

provideth and offereth to ſinners a mediator *t*, & life and ſalvation by him *u*, and requiring faith as the condition to intereſt them in him *w*, promiſeth and giveth his holy Spirit *x*, to all h is elect, to work in them that faith *y*, with all other ſaving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulneſs to God *c*, and as the way which he hath appointed them to ſalvation *d*.

t Gen.3.15 Iſa. 42.6 John 6.27
u 1 John 5.11, 12
w John 3.16 Joh. 1.12
x Prov.1.23
y 2 Cor 4.13
z Gal.5.22, 23
a Ezek. 36.27
b Jam. 2.18
c 2 Cor.5.14, 15
d Eph.2.10

Q. *Was the Covenant of Grace alwayes adminiſtred after one & the ſame manner?*

A. The Covenant of Grace was not alwaies adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New *e*.

e 2 Cor.3.6, 7, 8, 9

Q. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of grace was adminiſtred under the Old Teſtament by Promiſes *f*, Prophecies *g*, Sacrifices *h*, Circumciſion *i*, the Paſſeover *k*, and other types & ordinances, which did all fore-ſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed *Meſſiah l*, by whom they then had ful remiſſion of ſin, and eternal ſalvation *m*.

f Rom.15.8
g Acts 3.22, 24
h Heb.10.1
i Rom.4.11
k 1 Cor.5.7
l Heb.8.9, 10 chapters Heb.11.13
m Gal.3.7, 8, 9, 14

Q. *How is the Covenant of Grace adminiſtred*

nistred under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, & stil is to be administred in the preaching of the Word *n*, & the administration of the Sacraments of Baptism *o*, and the Lords supper *p*; in which grace & salvation is held forth in more fulnes, evidence, and efficacy to all Nations *q*.

n Mat. 16. 18 o Mat. 28. 19, 20 p 1 Cor. 11. 23 14. 15 q 2 Cor. 3. 6. 10 the end. Heb. 8. 6. 10, 11

Q. *Who is the Mediator of the Covenant of grace?*

A. The only Mediator of the Covenant of grace is the Lord Jesus Christ *r*, who being the eternal Son of God, of one substance and equal with the Father *s*, in the fulnes of time became Man *t*, and so was, and continues to be God and Man, in two intire distinct natures, and one Person, for ever *u*.

mat. 23 19 r1 Tim. 2. 5 s John 1. 1, 14 John 10. 30 Phil. 2. 6 t Gal. 4. 4 u Luke 1. 35 Rom. 9. 5 Col. 2. 9 Heb. 7. 14

Q. *How did Christ being God become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul *w*, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*, of her substance, and born of her *x*, yet without sin *y*.

w John 1. 14 Mat. 26. 38 x Luke 1. 27, 31, 35, 42 Gal. 4. 4 y Heb. 4. 15 Heb. 7. 11

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should

should be God, that he might sustain and keep the Humane Nature from sinking under the infinite wrath of God, & the power of death *z*, give worth & efficacy to his sufferings, obedience, and intercession *a*, and to satisfie Gods justice *b*, procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, & bring them to everlasting salvation *g*.

z Acts 2.24, 25 Rom.1.4 with Rom 4. 25. Heb.9.14
a Acts 26. 18 Heb.9.14 Heb.7.25.26, 27,28
b Rom.3.24,25 26
c Eph.1.5 Mat.3.17
d Tit.2.13,14
e Gal.4.6
f Luke 5.18 69,71,74
g Heb. 5.8,9 Heb.9.11,to 16
h Heb.2.16
i Gal 4.4
k Heb.1.14 Heb.7.24
l Heb.4.15
m Gal.4.5

Q. *Why is it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be Man, that he might advance our nature *h*, perform obedience to the Law *i*, suffer and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*; that we might receive the adoption of sons *m*, and have comfort and access with boldness unto the throne of grace *n*.

n Heb.4.16

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator who was to reconcile God and Man, should himself be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*.

o Mat. 1.21,23 Mat.3.17 Heb.9.14
p 1 Pet. 2.6

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Iesus, because

because he saveth his people from their sins *q*.

q Mat. 1. 2

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart, and fully furnished with all authority and ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the estate both of his Humiliation and Exaltation.

r Iohn 3. 34 Psa. 45. 7
s Iohn 6. 27 Mat. 28. 18, 19, 20
t Act. 3. 21, 22 Luke 4. 18. 21
u Heb. 5. 5, 6, 7 Heb. 4. 14, 15
w Psal. 2. 6 Mat. 21. 5 Isa. 9. 6, 7

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the office of a Prophet in his revealing to his Church *x* in all Ages, by his Spirit and Word *y*, in divers wayes of administration *z*, the whole wil of God *a*, in all things concerning their edification & salvation *b*.

Phil. 2. 8, 9, 10, 11
x Iohn 1. 18.
y 1 Pet. 1. 10, 11, 12
z Heb. 1. 1, 2
a Iohn 15. 15
b Act. 20. 32 Eph. 4. 11, 12, 13

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to be a Reconciliation for the sins of his people *d*, and in making continual intercession for them *e*.

Iohn 20. 31
c Heb. 9. 14, 28
d Heb. 2. 17
e Heb. 7. 25

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in calling out of the world a people to himself *f*, & giving them officers

f Act. 15. 14, 15, 16 Is. 55. 4, 5 Gen. 49. 10 Psa. 110. 3

g Eph.4.11,12 1 Cor.12.28 h Isa.33.22 i Mat.28.18,20 18 1 Cor.5.4,5 k Acts 5.31 l Rev.22.12 Rev.2.10 m Rev.2.19 n Isa.63.9 o 1 Cor.15.25 Psa.110 throughout p Rom.14.10 11 q Rom.8.28 r 1 Thes.1.8,9 Psa.2.8,9

cers *g*, Laws *h*, & Censures, by which he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, & correcting them for their sins *m*, preserving and supporting them under all their temptations & sufferings *n*, restraining & overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, & their good *q*, & also in taking vengeance on the rest, who know not *God*, & obey not the *Gospel r*.

Q. *What was the estate of Christs humiliation?*

A. The estate of Christs humiliation was that low condition wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception & birth, life, death, & after his death until his resurrection *s*.

1 Phil.2.6,7,8 Luke 1.31 2 Cor.8.9 Acts 2.23,24

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasements *t*.

t 1 John 4.17 Gal.4.4 Luke 2.7

Q. *How did Christ humble himself in his life?*

A. Christ

A. Christ hnmbled himself in his life by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, by conflicting with the indignities of the world *x*, temptations of Satan *y*, & infirmity in his flesh, whether cómon to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4.4
w Mat. 5.17 Rom. 5.19
x Ps. 22.6 Heb. 12.3
y Mat. 4.1.10 Luke 4.13
z Heb. 2.17,18 Heb. 4.15 Is. 53.3,4

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betray'd by *Judas a*, forsaké by his Disciples *b*, scorned & rejected by the world *c*, condémned by *Pilate*, & tormented by his persecutors *d*, having also cóflicted wth the terrors of death & the powers of darkness, felt and born the weight of Gods wrath *e*: he laid down his life an offering for sin, induring the painful, shamful, and cursed death of the cross *g*.

a Mat. 27.4
b Mat. 10. 56
c Isa. 53. 2, 3
d Mat. 27. 26, 25 Joh. 19. 34
e Luke 22. 44 Mat. 27. 46
f Is. 53. 10
g Phil. 2. 8 Heb. 12. 2 Gal. 3. 13

Q. *Wherein consisted Christs humiliation after death?*

A. Christs humiliation after his death consisteth in his being buried *h*, & continuing in the state of the dead, & under the power of death til the third day *i*: wch hath bin otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 3, 4
i Ps. 16. 10 with Acts 2. 24 25, 26, 27, 31 Rom. 6. 9 Mat. 12. 40

Q. *What was the estate of Christs Exaltation?*

A. The Estate of Christs Exaltation compre-

comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his comming again to judge the world *n*.

k 1 Cor. 15. 4
l Mat. 16. 19
m Eph. 1. 20
n Acts 1. 11
Acts 17. 31

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that not having seen corruptiõ in death, of which it was impossible for him to be held *o*. And having the very same body in which he suffer'd, wth the essential properties thereof *p*, but without mortality & other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day by his own power *r*, whereby he declared himself to be the Son of *God* *s*, to have satisfied divine justice *t*, to have vanquished death, & him that had the power of it *u*, and to be Lord of quick & dead *w*. All which he did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, & assure them of their resurrection from the dead at the last day *c*.

o Acts 2. 24, 27
p Luke 24. 39
q Rom. 10. 9
Rev. 1. 18
r John 10. 18
s Rom. 1. 4
t Rom. 8. 34
u Heb. 2. 14
w Rom. 14. 9
x 1 Cor. 15. 21, 22
y Eph. 1. 20, 22, 23
Col. 1. 18
z Rom. 4. 25
a Ephes. 2. 5, 6 Col. 2. 12
b 1 Cor. 15. 25, 26, 27
c 1 Cor. 15. 20

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, & conversed with his Apostles, speaking to them of the things

things pertaining to the Kingdom of God *d*, and giving them commission to preach the Gospel to al nations *e*, forty dayes after his resurrection, he in our nature, and as our head *f*, triumphing over enemys *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, & shal continu til his secód coming at the end of the world *l*.

d Acts 1.2,3
e Mat.28.19,20
f Heb.6.20
g Eph.4.8
h Acts 1.9,10,11 Eph.4.10
i Col.3.1,2
k John 14.3
l Act.3.21

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of *God*, in that as God-man he is advanced to highest favour with God the Father *m*, with all fulnes of joy *n*, glory *o*, and power over all things in heaven and earth *p*, & doth gather and defend his Church, & subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

m Phil.2.9
n Acts 2. 28 with Ps. 16. 11
o John 17.5
p Eph.1.22
1 Pet.3.21
q Eph 4.10,11,12
Psalm 110 throughout
r Rom.8.33,34

Q. *How doth Christ make intercession?*

A. Christ maketh intercession by his appearing in our nature cótinually before the father in heaven *s*, in the merit of his obedience & sacrifice on earth *t*, declaring his will to have it applyed to all relievers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstanding

s Heb.9.12,24
t Heb.2.3
u John 2.1,2
John 17.9,20,24
w Rom.8.33,34

ding daily failing *x*, access with boldnes to the throne of grace *y*, & acceptance of their persons and services *a*.

x Rom. 5. 1. 2
y Ioh. 2. 1. 2
a Heb. 4. 16
1 Pet. 2. 5

Q. *How is Christ to be exalted in his comming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged & condéned by wicked men *b*, shal come again at the last day in great power *c*, and in the ful manifestation of his own glory and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, & with the Trumpet of God *e*, to judge the world in righteousnes *f*.

b Acts 2. 14, 15
c Mat. 24. 30
d Luke 9. 26
Mat. 25. 31
e 1 Thes. 4. 16
f Acts 17. 31

Q. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption *g*, with all other benefits of the Covenant of Grace *h*.

g Heb. 9. 12
h 1 Cor. 1. 30

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.

i John 3. 11, 12
k Tit. 3. 5, 6

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applyed, and effectually communicated to all

all those for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to beleeve in Christ: according to the Gospel *m*.

1 Eph 1.13,14
Iohn 6. 37. 38
Iohn 10. 15,16

m Eph.2.8
2 Cor.4.13

Q. *Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of Nature?*

A, They who having never heard the Gospel *n*, know not Iesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the light of that Religion which they profess *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his *body* in the church *t*.

n Rom. 10.14
o 2 Thes.1.8,9
Eph.2.12
Ioh.1.10,11,12
p Iohn 8.24
Mat.16.16
q 1 Cor.20. 21, 22,23,24
r Iohn 4.22
Rom.9.31,32
Phil.3.4,5,6,7,8,9
s Act.4.12
t Eph.5.23
u Iohn 12.38, 39,40
Rom.9.6
Mat.22.14
Mat.7.21
Rom.1.17
w 1 Cor.1.2
1 Cor.12.12
Rom.15.9,10, 11,12
Rev.7.9
Psa.2.8
Ps.22,27,28, 29,30,31
Ps.145.17
Mat. 18.19,20
Isa.59.20
x 1 Cor. 7. 14
Act 2.39
Rom.11.16
Gen.7.7

Q. *Are all they saved who hear the Gospel, and live in the Church?*

A. Allt hat hear the Gospel, & live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all Ages and places of the world do profess the true Religion *w*, and of their children *x*.

Q. *What are the special privileges of the visible Church?*

A. The visible Church hath the privilege

vilege of being under Gods ſpecial care & government, of being protected & preſerved in all ages, notwithſtanding the oppoſition of all enemies *z*, & of enjoying the communion of Saints, the ordinary means of ſalvation *a*, offers of grace by Chriſt to all the members of it in the miniſtry of the Goſpel, teſtifying that whoſoever believes in him ſhall be ſaved *b*, and excluding none that will come unto him *c*.

y Iſa.14.5,6 1 Tim.4.10 z Pſ.115 throughout. Iſ.3.10,5 Zech.12.2,3,4, 8,9 a Acts 2.39.42 b Pſ.147.19,20 Rom.9.4 Eph.4.11,12 Mark 16.15,16 c John 6.37

Q. *What is the inviſible Church?*

A. The inviſible Church is the whole number of the elect, that have been, are, or ſhall be gathered into one, under Chriiſt the Head *d*.

d Eph.1.20,22 23 Joh.10.16 John 11.52

Q. *What ſpecial benefits do the members of the inviſible Church enjoy by Chriſt?*

A. The members of the Inviſible Church by Chriſt, enjoy Union and Communion with him in Grace and Glory *e*.

e John 17.21 Eph.2.5,6 John 17.24

Q. *What is that union which the Elect have with Chriſt?*

A. The union which the Elect have with Chriſt, is the work of Gods grace *f*, whereby they are ſpiritually and myſtically, yet really and inſeparably joyned to Chriſt, as their Head and Husband *g*, which is done in their effectual calling *h*.

f Eph.1.22 Eph 2.6,7,8 g 1 Cor 6.17 John 10.28 Eph.5.23,30 h 1 Pet.5.10 1 Cor.1.9

Q. *What is effectual calling?*

A. Effectu-

A. Effectual Calling is the work of Gods almighty power & grace *i*, whereby out of his free & special love to his elect, & from nothing in them moving him thereunto *k* he doth in his accepted time, invite and draw them to Iesus Christ by his Word and Spirit *l*, savingly enlightning their minds *m*, renewing and powerfully determining their wils *n*, so as they, although in themselves dead in sin, are hereby made willing & able freely to answer his cal, and to accept and embrace the grace offered and conveyed therein *o*.

i Iohn 5.25 Eph.1.18, 19, 20
k 2 Tim.1.8,9 Tit.3.4,5 Eph.2.4,5,7 8,9 Rom.9.11
l 2 Cor.4.6 with 2 Cor. 6.1,2 Iohn 6.44
m Acts 26.18 1 Thes.1.5, 14
n Ezek.11.19 Ezec.36.26, 27 Iohn 6.45
o Eph.2.5 Phil.2.13 Deut.30.6.

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only are effectually called *p*; although others may be, and often are, outwardly called by the Ministery of the Word *q*, and have some common operations of the Spirit, who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Iesus Christ *r*.

p Acts 13.48
q Mat.22.14
r Mark 7.22 Mat.13.20,21 Heb.6.4,5 Iohn 12.38, 39,40 Acts 28.25,26,27 Iohn 6.64,65 Psal.81.11,12

Q. *What is the communion in Grace which the members of the Invisible Church have with Christ?*

A. The communion in grace which the members of the Invisible Church have with Christ, is their partaking of the vertue of his mediation, in their

stification *t*, Adoption *u*, Sanctification and whatever in this life manifests their union with him *w*.

t Rom.8.30
u Eph.1.5
w 1 Cor.1.30

Q. *What is Justification?*

A. Iustification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth & accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but only for the perfect obedience, and ful satisfaction of Christ, by God imputed to them *a*, & received by faith alone *g*.

x Rom.3.22, 24.25
Rom.4.5
y 2 Cor.5.19, 21
Rom.3.22, 24, 25 27, 28
a Tit.3.5
Eph.1.7
a Rom.5.17, 18 19
Rom.4.6, 9, 8
b Act.10.43
Gal.2.16
Phil.3.9

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his obedience and death, did make a proper, real, and full satisfaction to Gods justice, in the behalf of them that are justified *c*, yet in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteousnes to them *e*, & requiring nothing of thē for their justificatiō but faith *f*, wch also is his gift *g*, their justificatiō is to thē of fre grace *h*.

c Rom.5.8, 9, 10.19
d 1 Tim.2.5, 6
Heb.10.10
Mat.20.28
Dan.9.24.26
Isa.53.4,5,6,10 11,12
Heb 7.22
Rom.8.32
1 Pet.1.18, 19
e 2 Cor.5.21
f Rom.3.24,25
g Eph.2.8
h Eph.1.7

Q. *What is justifying Faith?*

A. Iustifying faith is a saving grace, wrought in the heart of a sinner by the Spirit *k*, & Word of God *l*, whereby he being convinced of his sin and misery,

i Heb.10.39
k 1 Cor.1.13
Eph.1.17, 18, 19
l Rom.10.14, 17

and

& of the disability in himself & all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon *Christ*, & his righteousnes therin held forth for pardó of sine, & for the accepting & accounting of his person righteous in the sight of *God* for salvatiō *p*.

m Act. 2.37 Act. 16.30 John 16.8,9 Rom. 5.6 Eph. 2.1 Acts 4.12
n Eph. 1.13
o John. 1.12 Act. 16.31 Act. 10.43
p Phil. 3.9 Act. 15.11

Q. *How doth Faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it *q*, nor as if the grace of faith, or any act thereof were imputed to him for his justification *r*, but only as it is an instrument by which he receiveth & applyeth Christ and his righteousnes *s*.

q Gal. 2.16 Rom. 4.5
r Rom. 4.5 with Rom. 10.10
s 1 John 2.12 Phil. 3.9 Gal. 2.16

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Iesus Christ *u*; wherby all those that are justified are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensation *z*, admitted to all the liberties and privileges of the Sons of God, made heirs of all the promises, & fellow-heirs with Christ in glory *a*.

t Eph. 1.5
u Eph. 1.5 Gal. 4.4,5
w John 1.12
x 2 Cor. 6.18 Rev. 3.12
y Gal. 4.6
z Psalm 103.13 Prov. 14.26 Mat. 6.32
a Heb. 6.12 Rom. 8.17

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, wherby they whom *God* hath before the foundatiō of the worlđ choſen to be holy, are in time, through the powerful operatiō of his Spirit *b*, applying the death & reſurrection of Chriſt unto thē *c*, renewed in the whole man after the image of God *d*, having the ſeeds of repentance unto life, & of all other ſaving graces put into their hearts *e*, & thoſe graces ſo ſtirred up, increaſed & ſtrengthened *f*, as that they more & more dy unto ſin, & riſe unto newnes of life *g*. **Q.** *What is repentance?*

A. Repentonce unto life is a ſaving grace wrought in the heart of a ſinner by the Spirit *i*, & word of God *k*, wherby out of the ſight & ſenſe not only of the danger *l*, but alſo of the filthines & odiouſneſs of his ſins *m*, and upon the apprehenſion of Gods mercy in Chriſt, to ſuch as are penitent *n*, he ſo grieves for *o*, & hates his ſins *p*, as that he turns from them all to God *q*, purpoſing & endeavouring cōſtantly to walk with him in al the ways of new obedience *r*.

Q. *Wherin do Juſtification & Sanctification differ? A.* Although ſanctificatiō be inſeparably joyned with juſtification *s*, yet they differ in that God in juſtification imputeth the righteouſneſs of Chriſt *t*,

b Eph 1.4
1 Cor.6.11
2 Theſſ.2.13
c Rom. 6.4,5,6
d Eph.4.23 24
e Acts 11. 18
f Iohn 3.9
f Iude v.20
Heb.6.11,12
Epheſ.3.16,17
18,19
Col.1.10,11
g Rom.6.4,6,
14
Gal.5.24
h 2 Tim. 2.25
i Zech. 12.10
k Acts 11.18,
20 21
l Ezek. 18. 28,
30.32
Luke 15. 17,18
Hoſ.2.6,7
m Ezek. 30,31
Iſa.30.22
n Ioel 2. 12,13
o Jer 31.18,19
p 2 Cor.7.11
q Acts 26.18
Ezek.14.6
1 Kings 8.47,
48
r Pſ.119.6
58.8
Luke 1.6
s Kings 23.25

t 1 Cor.1.13
Cor.1.30

Christ *t*, in sanctification his spirit infuseth grace, & enableth to the exercise thereof *u*; in the former sin is pardoned *w*, in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condenation *y*: the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

t Rom. 4. 8, 9
u Ezek. 6. 27
w Rom. 3. 24, 25
x Rom. 6. 6, 14
y Rom. 6. 33, 34
z 1 John 1. 12, 13, 14 Heb. 5. 12, 13, 14
a 1 Joh. 1. 8, 10
b 2 Cor. 7. 1 Phil. 3. 12, 13, 14

Q. *Whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, & the perpetal lusting of the flesh against the Spirit, wherby they are often foiled with temptations, and fall inro many sins *c*, are hindred in all their spiritual services *d*, and their best works are imperfect, & defiled in the sight of God *e*.

c Rom. 7. 18, 23 Mark 14. 66 to the end Gal. 2. 11, 12
d Heb. 12. 1
e Phil. 3. 4, 6 Exodus 28. 38

Q. *May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of *God f*, & his Decree & Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the Spirit and seed of God abiding in them *k*, can neither totally

f Jer. 31. 3
g 2 Tim. 2. 19 Heb. 13. 20, 21
h 2 Sam. 23. 5 1 Cor. 1. 8, 9
i Heb. 7. 25 Luke 22. 32
k John 3. 9 1 John 2. 27

nor finally fall away from the state of grace *l*, but are kept by the power of God through faith unto salvation *m*.

l Jer.32.40 Joh.10.28 m 1 Pet.1.5

Q. *Can true believers be infallibly assured, that they are in the estate of grace, and that they shall persevere therein unto Salvation?*

A. Such as truly believe in Christ, & endeavour to walk in all good conscience before him *n*, may without extraordinary revelation, by faith grounded upon the truth of Gods promises, & by the Spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, & bearing witnes with their spirits, that they are the childen of *God* *p*, be infallibly assured that they are in the state of grace, & shal persevere therin unto salvatiõ *q*.

n 1 John 2.3

o 1 Cor.2.12 2 John 3.14,18 19,21,24 1 John 4.13,16 Heb. 6. 11,12 p Rom.5.2,5 q 1 John 3. 13

Q. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace & salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, & after the enjoyment therof may have it weakned and intermitted through manifold distempers, sins, temptations and desertions *t*: yet are they never left without such a presence and support of the Spirit of God as keeps them from falling into utter despair *u*.

r Eph.1.18 Is.50.10 Phlm 88 throughout s Ps.77.1 to 12 Can.5.2,3,6 Ps.51.8,12 Psa.30.7 Psal.22.1 t 1 John 3.9 Job 13.15 Psal 73.13,23 Is.54.7,8,9,10

Q. *What*

Q. *What is the communion in Glory, which the members of the invisible Church have with Christ?*

A. The communion in glory which the members of the invisible Church have with Christ, is, in this life *w*, immediately after death *x*, & at last perfected at the resurrection and day of judgement *y*.

w 2 Cor. 3. 18
x Luke 23. 43
y 1 Thess. 4. 17

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have comunicated unto them in this life, the first fruits of glory with Christ, as they are the members of him their Head, & so in him are interessed in that glory which he is fully possessed of *z*, & as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, & hope of glory *b*, as on the contrary, the sence of goods revenging wrath, horror of conscience, and a fearful expectation of judgement, are to the wicked the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6
a Rom. 5. 5 with 2 Cor. 1. 22
b Rom. 5. 2
Rom. 14. 17
c Gen. 4. 13
Mat. 27. 4
Heb. 10. 27
Rom. 2. 9

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

Mat. 9. 44
d Rom. 5. 12
e Heb. 9. 27
f Rom. 5. 12

Q. *Death being the wages of sin, why are*

not

not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin & misery *i*, and to make them capable of further communion with Christ in glory, which they enter upon *k*.

g 1 Cor. 15. 26, 27 Heb. 2. 15
h Isa. 57. 1, 2 2 Kings 22. 20
i Rev. 14. 13 Eph. 6. 27
k Luke 23. 43 Phil. 1. 23

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, & received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, & rest in their graves as in their beds *q*, til at the last day they be again united to their souls *r*, whereas the souls of the wicked are at death cast into hel where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, til the resurrection and judgement of the great day *s*.

l Heb. 12. 23
m 2 Cor. 5. 1, 6, 8 Phil. 1. 23 with Act. 3. 21 and Eph. 4. 10
n 1 John 3. 2 2 Cor. 5. 12
o Rom. 8. 23 Phil. 3. 21
p 1 Thes. 4. 14
q Isa. 57. 2 Job 19. 26, 27
r Luke 16. 23, 24 Act. 1. 25 Jude v. 6, 7

s Q. Who

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last day there shal be a general resurrectiō of the dead, both of the just & unjust *t*, when they that are then found alive, shall in a moment be changed, and the self same bodyes of the dead wch were layd in the grave being then again united to their souls for ever, shall be raised up by the power of Christ *u*, the bodys of the just by the Spirit of *Christ* and by the vertue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body *w*, and the bodyes of the wicked shall be raised up in dishonor, by him, as an offended Judge *x*.

t Acts 24.15

u 1 Cor.15.51, 52,53 1 Thes.4.15,16, 17 John 5.28,29

w 1 Cor.15.43, 42,43,44 b Phil.3.21

x John 5.27,28, 29 Mat.25.33

Q. *What shall immediately follow after the Resurrection?*

A. Immediately after the resurrection shall follow the general & final judgment of Angels and men *y* the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet.3.4 Jude v.6.14,15

z Mat.25.46, 42,44 Luke 21.35,36

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgment the wicked shall be set on Christs left hand *a*, and upon clear evidence, & ful convictiō of their own consciences *b*, shall have the fearfull

a Mat.25.33

b Rom.2.15,16

fearful, but just sentence of condemnation pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both in body and soul, with the Devill and his Angels for ever *d*.

c Mat. 25. 41. & 7. 23

d Luke 16. 29
2 Thes. 1. 8. 9

Q. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgment the righteous being caught up to Christ in the clouds *e*, shal be set on his right hand, and there openly acknowledged, and acquitted *f*, shall joyn with him in the judging of reprobate Angels & Men *g*, and shall be received into heaven *h*; where they shall be fully and for ever freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy & happy both in body and soul, in the company of innumerable Saints and holy Angels *l*; but especially in the immediate vision and fruition of God the Father of our Lord Iesus Christ, and of the holy Spirit, to all eternity *m*. And this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection & day of judgment.

e 1 Tim. 4. 17
f Mat. 25. 33
Mat 10. 32
g 1 Cor. 6. 2
h Acts 3. 19. 20. 26

i Eph. 5. 27
Rev. 14. 13
k Ps. 16. 11

l Heb. 12. 22. 23

m 1 John 3. 2
1 Cor. 13. 12
2 Thes. 1. 9. 10

Having

Having ſeen what the Scriptures principally teach us to believe concerning God; it follows to conſider what they require as the duty of Man.

Q. *WHat is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

n Rom.12.2. Mich.6.8. 1Sam.15.22.

Q. *What did God at firſt reveal unto Man, as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the eſtate of innocency, & to all mankind in him, beſide a ſpecial command not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law *o*.

o Gen.1.26,27. Rom.2.14,15. Rom 10.5. Gen.3.17.

Q. *What is the Morall Law?*

A. The Moral Law is the declaration of the will of God to Mankind, directing & binding every one to perſonal, perfect, and perpetual conformity & obedience thereunto, in the frame and diſpoſition of the whole Man, ſoul and body *p*, & in performance of all thoſe duties of holineſs and righteouſnes which he oweth to God and Man *q*; promiſing life upon the fulfilling, and threat-

p Deut.5.1, 2, 32.4. Luk.10.26,27. Gal.3.10. 1 Theſſ.5.23. q Luke 1.75. Act.24.16.

threatning death upō the breach of it *r*.

r Rom.10.9 Gal 3.10,12

Q. *Is there any uſe of the Moral Law to man ſince the fall?*

A. Although no man ſince the fall can attain to righteouſneſs and life by the Moral law *ſ*, yet there is a great uſe thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

ſ Rom.8.3 Gal.2.16

t Tim.1.8

Q. *Of what uſe is the Moral law to men?*

A. The Moral law is of uſe to al men, to inform them of the holy nature and wil of *God u*, and of their duty, binding them to walk accordingly *w*, to convince them of their diſability to keep it, and of the ſinful pollution of their nature, hearts, and lives *x*, to humble them in ſenſe of their ſin and miſery *y*, and therby help them to a clearer ſight of the need they have of Chriſt *z*; & of the perfectiō of his obedience *a*.

u Lev.11.44,45 Luk.10.7,8 Rom.7.12 w Mich.6.8 Tim.3.16,17 x Pſa.19.11,12 Rom.3.20 Rom.7.7 y Rom.3.9,23 z Gal 3.21,22 a Rom.10.4

Q. *What particular uſe is there of the Moral Law to unregenerate men?*

A. The Moral law is of uſe to unregenerate men, to awaken their conſciences to fly from wrath to come *b*, and to drive them to Chriſt *c*; or upon their continuance in the eſtate and way of ſin, to leave them inexcuſable *d*, and under the curſe thereof *e*.

b 1 Tim.1.9, 10 c Gal.3.24 d Rom.1.20 with Rom.1.5 e Gal.3.10

Q. *What ſpecial uſe is there of the Moral Law to the regenerate?*

A. Al-

A. Although they that are regenerate & believe in *Christ*, be delivered from the moral law, as a covenant of works *f*, so as therby they are neither justfied *g*, nor condéned *h*: yet beside the general uses thereof common to them with all men, it is of special use to shew thé how much they are bound to Christ for his fulfilling it, and enduring the curse therof in their stead, & for their good *i*: and therby to provoke them to more thankfulnes *k*, & to express the same in their greater care to cōform themselvs therunto as the rule of their obediēce *l*.

f Rom 6.24 Rom.7.4.6 Gal.4.4,5
g Rom. [illegible]
h Gal.5.23 Rom.8.1
i Rom.7.24 25 Gal.3.13,14 Rom.8.34
k Luke 1.66 6[illegible].74.75 Col.1.12 13,14
l Rom [illegible] Rom.12.2 Tit.1.11.12.13 14

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandements, which were delivered by the voice of God upon mount *Sinai*, and written by him in two Tables of stone *m*, and are recorded in the 20 Chapter of *Exodus*: the four first Commandements containing our duty to God, and the other six our duty to Man *n*.

m Deut.10.4 Ex.34.1.2.3.4
n mat.22.37. 38.39.40

Q. *What rules are to be observed for the right understanding of the ten commandements?*

A. For the right understanding of the ten Commandments, these rules are to be observed.

That the law is perfect, & bindeth every

ry one to ful conformity in the whole man, unto the righteousnes thereof, & to entire obedience for ever: so as to require the utmost perfection in every duty, and to forbid the least degree of every sin *o*. That it is spiritual, and so reacheth the understanding, will, affection, & all other powers of the soul, as wel as words, works, and gestures *p*.

That one and the same thing in divers respects is required or forbidden in several Commandments *q*.

That, as where a duty is cōmanded, the contrary sin is forbidden *r*, & where a sin is forbidden, the contrary duty is cōmauded *s*, so where a promise is annexed, the contrary threatning is included *t*, & where a threatning is annexed, the cōtrary promise is included.

That what God forbids is at no time to be done *w*, what he commands, is always our duty *x*, yet every particular duty is not to be done at al times *y*.

That under one sin or duty all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto *z*.

That what is forbidden or cōmanded to our selves, we are bound according to our places, to endeavour that it may be avoyded or performed by others, accor-

o Psalm 13.73 Iam.2.10 Mat.5.11 to the end
p Rom.7 14 Deut.6.5 with Mat.21.37,38, 39 Mat.5.21,22,28 39 to the end
q Col.2.5 Amos 8.5 Pro.1.19
r Tim.6.9 Ps.5.13 Deu.6.13 with Mat.4.9, 10 Mat.3.1.5,6
s Mat.5.21,22 23,24 25 Eph.4.28
t Exod.10.12 with Prov.30 17
u Ier.12.7,8 Ex.20.7 with Ps.15.1,4 5. & Ps.24.4,5
w Iob 13.7,8 Rom.3.8 Iob 35.21 Heb.14.25
x Deu.4.8,9
y Mat.1.7
z Mat 5.21,22 27,28 Mark 25.4,5,6 Heb.10.24,25 1 Thess.5.22 Iude v.23 Gal.5.16 Col.3.11

according to the duty of their places *a*.

That in what is comanded to others we are bound according to our places and callings to be helpful to them *b*; and to take heed in partaking with others in what is forbidden them *c*.

a Exod. 20. 10 Lev. 19. 7 Gen. 18. 19 Ioſh. 24. 15 Deut. 6 6 7
b 1 Cor. 10. 24
c 1 Tim. 5 22 Eph 5. 11

Q. *What ſpecial things are we to conſider in the ten Commandements?*

A. We are to conſider in the Commandements, the Preface, the ſubſtance of the Commandements themſelves, and ſeveral reaſons annexed to ſome of them, the more to enforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in theſe words [**I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage** *d*] wherin God manifeſteth his ſoveraignty, as being Iehovah, the eternal, immutable, & Almighty God *e*, having his Being in, and of himſelf *f*, and giving Being to all his words *g*, and works *h*; and that he is a God in Covenant, as with *Iſrael of old*, ſo with all his people *i*, who, as he brought them out of their bondage in *Egypt*, ſo he delivereth us from our ſpiritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandements *l*.

d Exodus 20. 2
e Iſ. 44. 6
f Exodus 3. 14
g Exodus 6. 3
h Act. 17. 24. 28
i Gen. 17. 7 with Rom. 3. 29
k Luk. 1. 74, 75 1 Pet. 1. 15, 16. 1. 7, 18
l Lev. 18. 30 Lev. 19. 37

Q. *What*

Q. *VVhat is the sum of the four Commandements which cnntain our duty to God?*

A. The sum of the four Commandements containing our duty to God, is to love the Lord our God with all our hearts, and with all our soul, & with al our strength, and with all our mind *m*.

m Luke 10.27

Q. *VVhich is the first Commandement?*

A. The first Commandement is,

I. **Thou shalt have no other Gods before me** n.

n Exodus 20.3
o 1 Cor. 28.9
Deut. 26.17
Isa. 13.10
Jer. 14.22
p Psal. 95.6,7
Mat. 4.10
Psal. 29.2
q Ma. 3.16
r Ps. 63.6
s Eccl. 12.1
t Ps. 71.19
u Mat. 1.6
w Isa. 52.23
x Josh. 24.15.
22
y Deut 6.5
z Psal. 73.25
a Isa. 8.13
b Exod. 14.31
c Isa. 26.4
d Ps. 130.7
e Ps 37.4
f Ps. 12.12
g Rom. 12.11
with Num. 15
11
h Phil. 4.6
i Jer. 7.23
Jam 4.7
k John 5.22
l Jer. 3.15
Psalm 11.5.15
m Mich. 6.8

Q. *What are the duties required in the first commandement?*

A. The duties required in the first Cōmandement are the knowing and acknowledging of *God* to be the onely true *God*, & our *God* *o*, & to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honoring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise & thanks *h*, and yeelding all obedienee and submission to him, with the whole man *i*, being careful in all things to please him *k*, & sorrowful when in any thing he is offēded *l*, & walking humbly with him *m*.

Q. *What are the sins forbidden in the first*

first commandement?

A. The sins forbidden in the first Commandement, are Atheism in denying, or not having a God *n*; Idolatry in having, or worshipping more Gods than one, or any with, or instead of the true God *o*: the not having & avouching him for God, and our God *p*: the omission or neglect of any thing du to him required in this Cōmandement *q*: ignorance *r*, forgetfulness *s*, misapprehēsions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold & curious searching into his secrets *x*: al prophaness *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, & taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, heresie *f*, misbelief *g*, distrust *h*, despair *i*, incorrigibleness *k*, insensiblenes under judgments *l*, hardnes of heart *m*, pride *n*, presumption *o*, carnal security *p*, tempting of God *q*, using unlawfull means *r*, carnal delight in lawfull means *s*, carnal delight and joys *t*: corrupt, blind, and indiscreet zeal *u*, lukewarmness *w*, and deadness in the things of God *x*, estranging our selves, and apostatizing from God *y*, praying or giving any Religious Worship

n Ps.14.1
Eph.2.12
o Jer.2.27,28
with 1 Thess.
1.9
p Psalm 81. 11
q Is.43.21,23.
24
r Ier.4.22
Hos.4.1,6
s Jer.2.32
t Acts 17.23
29
u Is.40 18
w Psal.50.21
x Deut.29. 29
y Tit.1.16
Heb.12.16
z Rom.1.30
a 1 Tim.3.1
b Phil.1.21
c 1 Iohn 2.15,
16
1 Sam.2.29
Col.3.25
d 1 Iohn 4.1
e Deut.10.6.
24
Heb 1.12
f Gal.5.21
Tit.3.10
g Act.26.9
h Ps.78.12
i Gen.4.13
k Ier.5.3
l Is.43.25
m Rom.2.5
n Jer.13.15
o Ps.15.13
p Zeph.1.12
q Nat.4.7
t Rom.3.8
s Ier.17.5
t 2 Tim.3.4

to

to Saints, Angels, or any other creatures *z*, all compacts & consulting with the Devil *a*, and hearkning to his suggestions *b*, making men the Lords of our Faith & conscience *c*, slighting & despising God & his commands *d*, resisting and grieving of his Spirit *e*, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good we either are, have, or can do, to Fortune *g*, Idols *h*, our selves *i*, or any other creature *k*.

Q. *What are we especially taught by these words* [Before me] *in the first Commandement?*

A. These words [Before me] or before my face, in the first commandement, teach us, that God, who seeth al things takes special notice of, & is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, & to aggravate it, as a most impudent provocation *l*: as also to perswade us to do, as in his sight, what ever we doe in his service *m*.

Q. *Which is the second Commandement?*

A. The second Commandement is,

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under

u Gal. 4. 17 Ioh. 16. 2 Rom. 10. 2 Luke 9. 54, 55 w Rev. 3. 16 x Rev. 1. 1 y Ezek. 14. 5 z Rom. 10. 13, 14 Hos. 4. 12 Act. 10. 25, 26 Rev. 17. 10 Mat. 4. 10 Col. 2. 8 Rom. 1. 25 Lev. 20. 6 1 Sam. 28. 7. 11 with 1 Chr. 10. 13, 14

a Act. 5. 3 b 2 Cor. 11. 14 c 2 Cor. 1. 24 Mat. 23. 9 d Deut. 32. 15 2 Sam. 12. 9 Pro. 13. 13 e Act. 7. 51 Eph. 4. 30 f Pf. 5. 2, 3. 14, 15, 22 Iob 1. 22 g 1 Sam. 6. 7, 8, 9 h Dan. 5. 23 i Deut. 8. 17 Dan. 4. 30 k Hab. 1. 16 l Ezek. 8. 5 to the end Pfal. 44. 20, 21 m 1 Chr. 28. 9

under the earth. thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third & fourth generation of them that hate me. and shewing mercy unto thousands of them that love me and keep my Commandements.

Q. *What are the duties required in the second Commandement?*

A. The duties required in the second Commandment, are, the receiving, observing, & keeping pure and intire all such religious Worship and Ordinances as God hath instituted in his word *n*; particularly prayer & thanksgiving in the name of Christ *p*, the reading, preaching, & hearing the Word *q*; the administration and receiving of the Sacraments *r*, Church-government & Discipline *s*: the Ministery and maintenance thereof *t*: religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*: as also the disapproving, detesting, opposing all false worship *y*; and according to each ones place and calling removing it, and all monuments of Idolatry *z*.

Q. *What are the sins forbidden in the second Commandement?*

A. The sins forbidden in the second Commandement, are, all devising *a*, counselling *b*, cōmanding *c*, using *d*, & any

a Exodus 20.4 5,6
o Deut.31.46, 47
mat.28.20
Acts 2.42
1 Tim.6.13,14
p Phil.4.6
Eph.5.20
q Deut.17.18 19
Acts 15.21
2 Tim.4.2
Iam.1.21,22
Acts 16.33
r mat.8.19
1 Chr.11.23.30 30
s mat.18.15,16 17
mat.16.19
1 Cor. 5 chap.
1 Cor.1.2,18
t Eph.4.11,12
1 Tim.5.16.17
1 Chr.9.7 10 15
u Ioel 3.12,13
1 Cor.7.5
w Deut.4.13
x Is.19.21
Ps.76.11
y Acts 17.16,17
Psal.6.4
z Deut.7.5
Isa.30.22
a Numb.15.39
b Deut.13.6,7 8
c Hos.5.11
Mich.6.16
d 1 Kings 11.33

any ways approving any religious worship not instituted by God himself *e*; tolerating a false religiō *f*, the making any representation of God, of all, or of any of the 3 Persons, either inwardly in our mind, or outwardly, in any kind of Image, or likewise of any Creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*, the making of any representation of feigned Deities, and all worship of them, or service belonging to them *l*, al superstitious devices *m* corrupting the worship of *God n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition frō others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the Worship & Ordinances w^ch *God* hath appointed *b*.

e Deut. 12. 30, 31, 32
f Deut. 13. 6 to 12 Zec. 13. 2, 3 Rev. 20. 10. 15 20
Rev. 7. 12, 6, 17
g Deu. 4. 15, 16 17, 18, 19
Act. 17. 29
Rom. 1. 22, 23, 25
h Dan. 3. 18 Gal. 4. 8
i Exod. 32. 5, 8
l 1 Kings 18 26, 28
Isa. 65. 11
m Acts 17. 22 Col. 2. 21, 22, 23
n Mal. 1. 7, 8, 14
o Deut. 12.
p Psalm 106. 39
q Mat. 15. 9
r 1 Pet. 1. 18
s Jer. 44. 17
t Isa. 65. 3, 4, 5 Galat. 1. 13, 14
u 1 Sam. 13 13, 18
1 Sam. 15. 21
w Act. 8. 18
x Romā. 2. 22 Mal. 3. 8
y Mat. 22. 5, 26
z Mat. 22. 5 Mal. 1. 13, 14
a Mat. 23. 13
b Act. 13. 44, 45
1 Thes. 2. 15, 16

Q. *What are the reasons annexed to the second Commandement, the more to enforce it?*

A. The reasons anneved to the second Commandement, the more to enforce it, contained in these words [**For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third & fourth generation of them that hate mee, & shewing mercy unto thousands, of them that love**

me,

me, and keep my Commandements e] are beside Gods soveraignty over us, and property in us *d*, his fervent zeal for his own worship *e*, and his revengefull indignation against all false worship, as being a spiritual whoredom *f*: accounting the breakers of this Commandement such as hate him, and threatning to punish them unto divers generations *g*, and esteeming the observers of it such as love him, and keep his Commandements, and promising mercy to thé unto many generations *h*.

c Exod. 20.5,6
d Psalm 42.11 Rev. 15.34
e Ex. 34.34,14
f 1 Cor. 10.20 21,22 Ier. 7.18,19 20 Ezek. 16.26,27 Deu. 18.10,11 18,19,20
g Hos. 2.2,3,4
h Deut. 5.29

Q. *Which is the third commandement?*

A. The third Commandement is, **Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain** i.

i Ex. 20.7
k Mat. 6.9 Deut. 28.58 Ps. 29.2 Psa. 6.4 Rev. 15.3,4
l Mal. 1.14 Eccl. 5.1
m Psalm 138.3 n 1 Cor. 11.24 25,28,29
o Tim. 2.8
p Ier. 4.2
q Eccl. 5.2,4 5,6
r Acts 1.24,26
s Iob 36.24
t Mal. 3.16
u Psalm 8 throughout
w Col. 3.17 Psalm 105.25
x Psal. 102.18
y 1 Pet. 3.15 Mich. 4.5
z Phil. 1.27
a 1 Cor. 10.13
b Ier. 32.39
c 1 Pet. 2.12

Q. *What is required in the third commandement?*

A. The third Commandement requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, & whatsoever else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, & the good of our selves *b*, & others *c*.

Q. What are the sins forbidden in the third commandement?

A. The sins ferbidden in the third Commandement are, the not using of Gods name as is reqnired; & the abuse of it, in an ignorāt *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mētioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*: all sinful cursings *o*, oaths *p*, vows *q*, & lots *r*, violating of our oaths & vows, if lawful *s*, & fulfilling of thē, if of things unlawful *t*, murmuring & quarrelling at *u*, curious prying into *w*, & misapplying of *Gods* decrees x, & providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinful lusts and practices *f*, the maligning *g*, scorning *h*, reviling *i*, or any ways opposing of Gods truth, grace, & ways *k*, making profession of Religion in hypocrisie, or for sinister ends; being ashamed of it *m*, or a shame to it,

d Mal.2.2
e Acts 17.13
f Prov.30.9
g Mal.1.6,7 12, Mal.5.14
h 1 Sam.4.3,4,5 Jer.7.4.9.10, 14,15. Col.2.20 21,22
2 Kings 18.30, 35. Exodus 5.2 Ps.139,10
k Psalm 50.15 17
l Is.5.12
m 2 Kings 19. 21. Lev.24.11
n Zech.5.4 Zec.8.17
o 1 Sam.17.43 2 Sam.16.5
p Jer.5.7 Ier.23.10
q Deut.23.18 Acts 23.12,14
r Esth.3.7 Esth.9.24 Psa.22.18
s Psalm 24.4 Ezek.17.16,18 19
t Mat.6.26
x Sam.22.32, 33,34
u Rom.9.14,19 20
w Deut.29.29
x Rom.3.5,7 Rom.6.1
y Eccl.8.11 Eccl.9.3 Psalm 39 throughout
z Mat.5.21 to the end
a Ezek.13.22
b 2 Pet.3.16 Mat.22.24 to 31. c Is.22.13 Ier.23.34,36,38. d 1 Tim.1.4.6,7. 1 Tim.6.4,5 20. 2 Tim.2.14. Tit.3.9. e Deut.18.10.11,12.13.14. Acts 19.13. f 2 Tim.4.3.4 Rom.13.13.14. 1 Kings 21.9.10. Iude v.4. g Acts 13.16. 1 Iohn 3.12. h Psa.1.1 2 Pet.3.11. i Pet.4.4. k Acts 13.45.46.49. Act.4.18. Acts 19.9. 1 Thess.2.16 Heb.10.1.9. l 2 Tim.3.5. Mat.23.14. Mat.6.1,2,5,16. m Mat.8.38

by

by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walking *q*, or backsliding from it *r*.

Q. *What are the reasons annexed to the third commandement?*

A. The reasons annexed to the third Commandement in these words [**the LORD thy GOD**] and [**For the LORD will not hold him guiltless that taketh his name in vain**] are, because he is the LORD, and our God: and therefore his name is not to be profaned, or any way abused by us *t*, especially because he will be so far from acquitting & sparing the transgressors of this Commandement, as that he will not suffer them to escape his righteous judgment *u*, albeit many such escape the censures & punishments of men *w*.

Q. *Which is the fourth commandement?*

A. The fourth Commandement is, **Remember the Sabbath day to keep it holy: Six dayes shalt thou labour, and do all thy work: but the Seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: for in six dayes the Lord made heaven & earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it** *x*.

Q. *What es required in the fourth commandement?*

n Ps 73.14, 15
o 1 Cor. 6. 5, 6
Eph. 5. 15, 16, 17
p Is 2. 5. 6
2 Pet. 1. 8, 9
q Rom. 2. 23, 24
r Gal 5. 1
Heb. 6. 6

s Ex. 20. 7

t. Lev. 19. 12

u Ezek. 6. 38
22, 23
Deut. 28. 58,
59
Zech. 5. 2, 3, 4
w 1 Sam. 2. 12,
17, 22, 24
with 1 Sam.
3. 13

x Exod. 20. 8, 9
10, 11

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word; expressly one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, & the first day of the week ever since, & so to continue to the end of the world; which is the Christian Sabbath *y*, & in the new Testament called the Lords day *z*.

y Deut.5.12, 13,15 Gen.2.2,3 1 Cor.16.1,2 Acts 20.7 Mat.5.17,18 Isa.56.2,4,6,7 Rev.1.10

Q. *How is the Sabbath or Lords day to be sanctified?*

A. The Sabbath or Lords day is to be sanctified by an holy resting all the day *a*, not only from such works as are at all times sinful, but even frō such worldly imployments & recreations as are on other daies lawful *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity & mercy *c*) in the publike and private exercises of Gods worship *d*: and to that end we are to prepare our hearts, and with such foresight, diligence, & moderatiō to dispose and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day *e*.

a Exod.20.8,10 b Exod.16.25, 26,27,28 Neh.13.15,16, 17,18,21,22 Mat.12.1 to 13 c Isa.58.13 Luke 4.16 Acts 20.7 1 Cor.16.1 Psa.92 title Isa.66.23 Lev.23.3

e Exodus 20.8 Luke 23.54,56 Exod.16.22, 25,26,29 Neh.13.19

Q. *Why is the charge of keeping the Sabbath, more especially directed to governors*

of

of families and other superiors?

A. The charge of keeping the Sabbath is more especially directed to governours of families and other superiours, because they are bound not onely to keep it themselves but to see that it be observed by all those that are under their charge, & because they are prone oftimes to hinder them with employments of their own *f*.

f Exod. 20. 10 Iosh. 4. 13 Neh. 3. 11. 17 Ier. 17. 20, 21 22. Exod. 5. 18

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required *g*, all careless, negligent, and unprofitable performing of them, & being weary of them *h*, al profaning the day by idlenes, & doing that wch is in it self sinful *i*, & by al needless works, words, and thoughts about our worldly imployments & recreations *k*.

g Ezek. 22. 26 h Acts 20. 7. 8 Ezek. 33. 30, 31 32. Amos 8. 5 Mal. 1. 13 i Ezek. 23. 38 k Ier. 17. 24, 27 Isa. 58. 13

Q. *What are the reasons annexed to the fourth Cõmandment the more to enforce it?*

A. The reasons annexed to the fourth Cõmandement the more to enforce it, are taken from the equity of it, God allowing us 6 days of 7 for our own affairs, & reserving but one for himself, in these words [**Six dayes shalt thou labour, and do all thy work**] from Gods challenging a special property in that day [**The seventh day is the Sabbath of**

l Exodus 20. 9

m Exod.20,19 **the LORD thy GOD** *m* from the example of God, who **in six dayes made heaven & earth, the sea & all that in them is, & rested the seventh day**: & from that blessing which *God* put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it (**wherefore the Lord blessed the Sabbath day and hallowed it** *n*.)

n Exod.20, 11

Q. *Why is the word* **Remember** *set in the beginning of the fourth Commandement?*

A. The word **Remember** is set in the beginning of the fourth Commandement *o*, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, & in keeping it, better to keep all the rest of the Commandements *q*, and to continue a thankful remembrance of the two great benefits of Creation & Redemption, wch contain a short abridgment of Religion *r*: & partly because we are very ready to forget it *s*, for that there is less light of nature for it *t*, & yet it restraineth our natural liberty in things at other times lawful *u*, that is cometh but once in seven dayes, and may worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, to sanctifie it *w*, and that Sathan with his

o Exod. 20. 8
p Exod. 16. 23 Luke 23. 54. 56 with c. 24. 1. 3. 44 Neh. 13. 19
q Psal. 92. title with ver. 13. 4 Ezek. 20. 12. 19 20
r Gen. 2. 3 Psal. 118. 22. 24 with Acts 4. 10, 11 Rev. 1. 10 Ezek. 21. 26 ft Nehem. 9. 14 u Ez. 34. 21
w Deut. 5. 14. 15 Amos 8. 5

his instruments much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety x.

x Lam.1.7 Ier.17.21,22, 23 Neh.13.15.to 23

Q. *What is the sum of the six Commandements, which contain our duty to man?*

A. The sum of the six Commandements which contain our duty to man is, to love our neighbour as our selves y, and to do to others what we would have them do to us z.

y Mat.22.30

z Mat.7.12

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother: that thy dayes may bee long upon the land which the Lord thy God giveth thee** a.

a Ex.20.13

Q. *Who are meant by Father and Mother in the fifth commandement?*

A. By Father and Mother in the fifth Commandement, are meant not only natural parents b, but all superiours in age c, & gifts d, and especially such as by Gods Ordinance are over us in place of Authority, whether in Family e, Church f, or Common wealth g.

b Pro 23.22,25 Eph 6.1,2 c 1 Tim.5.1,2 d Gen.4.20,21 22 Gen.45.8 e 2 Kings 5.13 f 1 Kings 2.12 2 Kings 13.14 Gal.4.19 g Isa.49.23

Q. *Why are Superiours stiled Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach the in all dutys towards their inferiours, like naturall

parents, to expreſs love and tenderneſs to them, according to their ſeveral relations *h*, and to work inferiors to a greater willingneſs and cheerfulneſs in performing their duties to their Superiours as to their parents *i*.

Q. *What is the general ſcope of the fifth commandement?*

A. The general ſcope of the fifth Commandement, is, the performance of thoſe duties which we mutually ow in our ſeveral relations, as Inferiours, Superiours, Equals *k*.

Q. *What is the honour that Inferiours owe to their Superiours?*

A. The honour which Inferiours ow to their Superiours, is all du reverence in heart *l*, word *m*, and behaviour *n*, prayer, and thankſgiving for them *o*, imitation of their vertues & graces *p*, willing obedience to their lawful commands & counſels *q*, due ſubmiſſion to their corrections *r*, fideliy to *ſ*, defence *t*, & maintenance of their perſons & authority according to their ſeverall ranks, & the nature of their places *u*; bearing with their infirmities, & covering the in love *w*, that ſo they may be an honor to them & to their government *x*. Q. *What are the ſins of Inferiours againſt their Superiours?*

A. The ſins of Inferiours againſt their

h Eph. 6. 4
2 Cor. 12. 14
1 Theſ. 2. 7, 8, 11
Num. 11. 12, 13
i 1 Cor. 4. 14, 15, 16
2 Kings 5. 13
k Eph. 5. 21
2 Pet. 2. 17
Rom. 12. 10
l Mal. 1. 6
Lev. 19. 3
m Prov. 31. 28
1 Pet. 3. 6
n Levit. 19. 32
1 Kings 2. 19
o 1 Tim. 2. 1, 2
p Heb. 13. 7
Phil. 3. 17
q Epheſ. 6. 1, 2, 5, 6, 7
r 2 Pet. 2. 13, 14
Rom. 13. 1, 2, 3, 4. 5. Heb. 13. 17
Prov. 4. 1, 4
Pro. 23. 22
Exod. 18. 19. 24
ſ Heb. 12. 9
1 Pet. 2. 18, 19, 20
ſ Tit. 2. 9, 10
t 1 Sam. 26. 15, 16
2 Sam. 18. 3
Eſth 6. 2
u Mat. 22. 21
Rom. 13. 6, 7
1 Tim. 6. 1, 2
Gal. 4. 6
Gen. 45. 21
Gen 47. 12
w 1 Pet. 2. 18
Pro. 23. 22
Gen. v 21
x Pſalm 122. 6, 7, 8, 9
Prov. 4. 8
Prov. 31. 23

their Superiours, are all neglect of the dutys required toward them *y*, envying at *z*, contempt of *a*, & Rebellion *b*, against their persons *c*, and places *d*, in their lawful counsels *e*, commands, and corrections *f*, cursing, mocking *g*, & all such refractory & scandalous carriage, as proves a shame and dishonour to them and their Government *h*.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiours *l*, to instruct *m*, counsel and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do wel *q*, discountenancing *r*, reproving & chastising such as do ill *s*, protecting *t*, and providing for them all things necessary for soul *u*, & body *w*, and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or plea-

y Mat. 5.4,5,6
z Num. 11.28, 29
a 1 Sam. 8.7 Isa 35
b 1 Sam. 15.1.10 22
c Exod. 21.25
d 1 Sam. 10.27
e 1 Sam 2.15
f Deut. 21.18, 19 20,21
g Pro. 30.11.17
h Prov. 19.26
i Col. 3.19 Tit. 2.4
k 1 Sam. 12.22 Iob 1.5
l King. 8.55,56 Heb. 7
Gen 49.28
m Deut. 6.6,7
n Eph. 5.4
o 1 Pet. 3.7
p 1 Pet. 2.14 Rom. 13.3
q Est. 5.3
r Rom. 13.3,4
s Prov. 29.15
t 1 Pet. 2.14
t Job 29.12, 13,14,15,16,17 Is. 1.10.17
u Eph. 6.4
w 1 Tim. 5.8
x 1 Tim. 4.2 Tit. 1.3,4,5
y 1 Kings 3.28
z Tit. 2.25

a Eze 34.2,3,4
b Phil. 2.21
c Iohn. 5.44 Ioh. 7.18

pleasure *d*, commanding things unlawful *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring the in that which is evil *i*, dissuading, discouraging, or discountenancing them in that which is good *k*, correcting them unduly *l*, careless exposing, or leaving them to wrong, temptation, and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour *o*.

Q. *What are the duties of equals?*

A. The dutys of equals are, to regard the dignity and worth of each other *p*, in giving honor to go one before another *q*, and to rejoyce in each others gifts & advancemet as in their own *r*.

Q. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the dutys required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, & usurping preheminēce one over another *x*.

Q. *What is the reason annexed to the fifth Commandement, the more to enforce it?*

A. The reason annexed to the fifth Commandement, in these words, **That thy dayes may be long upon the land**

d Isa.56.10,11 Deut.17.17
e Dan.3.4.5.6 Act.4.17.18
f Ex.5.10.20 16 Mat.21.24
g Mat.14.4 with Mar.6.24
h 2 sam.13 28
i 1 sam.3.13
k Iohn 4.46, 47.48,49 Col.3.21 Exo.5.17
l 1 Pet.2.18,19 20 Heb.12.10 Deu.25.3
m Gen.38.11 26 Act.17.17
n Eph.6.4
o Gen.9.21 1 Kings 12.13. 14.15.16 1 Kings 1.6 1 sam.1.29 30.31
p 1 Pet.2.17
q Rom 12. 10
r Rom.12.15 16 Phil 2.3.4
s Rom.13.8 t 2 Tim.3.3 u Act.7.9 Gal.5.26
w Numb.12.2 Esth.6.12,13
x 3 Iohn ver.9 Luke 22.24

land which the Lord thy God giveth thee *y*, is an express promise of long life & prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandement *z*.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, **Thou shalt not kill a.**

Q. *What are the duties required in the sixth Commandement?*

A. The dutys repuired in the sixth Commandemenr, are, all carefull studies, & lawful endeavours to preserve the life of our selvs *b*, & others *c*, by resisting all thoughts & purposes *d*, subduing all passions *e*, and avoyding all occasions *f*, temptations *g*, & practices, which tend to the unjust taking away the life of any *h*; by just defēce therof against violence *i*, patient bearing of the hand of God *k*, quietnes of mind *l*, chearfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, & recreatiōs *s*, by charitable thoughts *t*, love *u*, compassiō *w*, meeknes, gentleness, kindness *x*, peaceable *y*, milde, and courteous speeches & behaviour *z*, forbearance, readines to be recōciled, patient bearing & forgiving of injuries, and requiting good for evil *a*, comfort-

y Exod.20.12
z Deut .16
1 Kings 8.25
Eph.6.2.3
a Exod.11 20.13
b Eph.5.28,29
c 1 King 18.4
d Ver 26.15.16
Acts 23.18.16
17.21.27
e Eph.4.26.27
f 2 sam. .22
Deut 2 .28
g Mat.4.6.7
Prov.1.10.11.
15 16
h 1 sam.24.12
1 sam.26.5.10
1 Gen.37.21.
22
i Psa.51.4
Prov.24.11,12
1 sam.14.45
k sam.5.7.8.9
10.11
Heb. 12.9
l 1 Thess.4. 11
1 Pet.5.4
Psa.37.8.5.10
11
Pro. 7.22
n Prov.25.16
17
o 1 Tim.5.2
p Ps 38.23
q Psal.127.21
r Eccl.5.12
2 Thes.3.10.11
Pro.16.26
s Eccl.34.11
t 1 sam.19.4.5
1 sam.20.23
u Rom.13.10
w Luke 10.33
34,35
x Col.3.12,13
y James 3.17
z 1 Pet.3.8.9.10.11. Prov.15.1. Jude ver.[illegible] Mat.5.24. Eph.4.32. Rom
13.17.20.21

ing

ing & succouring the distressed, & protecting and defending the innocent *b*.

Q. *What are the sins forbidden in the sixth Commandement?*

A. The sins forbidden in the sixth Commandement, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawful war *f*, or necessary defence *g*, the neglecting or withdrawing the lawful and necessary means of preservation of life *h*, sinful anger *i*, hatred *k*, envy *l*, desire of revenge *m*, all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, & whatsoever else tends to the destruction of the life of any *x*.

Q. *Which is the seventh Commandement?*

A. The seventh Commandement is, **Thou shalt not commit adultery** *y*.

Q. *VVhat are the duties required in the seventh Commandement?*

A. The duties required in the seventh Commandement, are, chastity in body, mind, affections *z*, words *a*, and behaviour *b*, & the preservation of it in our selves and others *c*, watchfulness over the eys, & all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, mariage by those that have

b 1 Thes. 5.14 Iob 31.19.20 Mat.25.35.36 Prov.31.8.9
c Acts 16.18
d Gen. 9.6
e Nu.nb.35.31 32
f Ier.48.10 Deut.20 chap
g Exod.22.2.3
h mat.15.42. 43.Iam.2.15.16 Eccl.6.1.2
i mat.5.22
k 1 Iohn 3 15 Lev.19.17
l Prov.14.13
m Rom.12.19
n Eph. 4.31
o mat.6.31.34
p Luke 21.34 Rom.13.13
q Eccl.11.12 Eccl.1.22.23
r Is.5.12
s Pro.15.1 Prov.2.16
t Ez.18.18 Exo.1.14
u Gal.5.15 Pro.23.29
w Num.35.16 17.18.21
x Ex.21.18 to the end
y Exod.20.14. 2.1 Thess.4.4 Iob 31.8
z 1 Cor.7.34
a Col.4.6
b 1 Pet.3.2
c 1 Cor.7.2 35.38
d Iob 31.1
e Act.24.14. 25
f Prov.2.16. 20.21
g Tim.2.9

have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. *What are the sins forbidden in the seventh commandement?*

A. The sins forbidden in the seventh Commandement, beside the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, & all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening thereunto *s*; wanton looks *t*, impudent, or light behaviour: immodest apparel *u*, prohibiting of lawful *w*, & dispensing with unlawful mariages *x*, allowing, tolerating, keeping of stews, and resorting to them *y*, intangling vows of single life *z*, undue delay of mariage *a*, having more wives or husbands than one at the same time *b*, unjust divorce *c*, or desertion *d*: idleness, gluttony, drunkenness *e*, unchast cõpany *f*, lascivious songs, books, pictures, dancings, stage-playes *g*, & all other provocations to, or acts of uncleanes either in our selves or others *h*.

Q. *Which is the eighth commandement?*

h 1 Cor. 7. 29
i Prov. 5. 15, 20
k 1 Pet. 3. 7
l Prov. 31. 17, 27, 28
m Prov. 5. 8 Gen. 39. 8, 9, 10
n Pro. 5. 7
o Heb. 13. 4 Gal. 5. 19
p 2 Sam. 13. 14
q Rom. 1. 24, 26. 27. Lev. 20. 15, 16
r Mat. 5. 28 Mat. 15. 19
s Col. 3. 5
t Eph. 5. 3, 4 Prov. 7. 21, 22
u Isa. 3. 16
w 1 Pet. 3. 3, 4 Pro. 7. 10, 13
x 1 Tim. 4. 3
y Lev. 18. 1 to 21. Mat. 14. 4 Mat. 22. 11, 12
z 1 Kings 15. 12. 2 Kings 23. 7 Deut. 23. 17, 18
a Lev. 19. 20 Jer. 5. 7. Prov. 7. 24, 25, 26, 27
b Mat. 19. 9, 10, 11
c 1 Cor. 7. 15
d Gen. 38. 26
e Gal. 5. 4, 15 Mat. 15. 5
f Mat. 14. 6 Mat. 5. 32
g 1 Cor. 7. 2, 13
h Ezek. 16. 49 Prov. 23. 30, 33
i Gen. 39. 10 Prov. 5. 8
g Eph. 5. 3

Ezek. 22. 14, 15, 16. Isa. 3. 15, 16, 17. Isa. 3. 16. Mat. 6. 21. Rom. 13. 13. 1 Pet. 1. 15, 16
h 2 Kings 9. 30, with Jer. 4. 30. and Ezek. 23. 40.

A. The

A. The eighth Commandement is, **Thou shalt not steal** *i*.

Q. What are the duties required in the eighth Commandement?

A. The dutys required in the eighth Commandment, are, truth, faithfulnes, and justice in contract, and commerce between man and man *k*; rendring to every one his du *l*, restitution of goods unlawfully detained frō the right owners thereof *m*, giving & lending freely according to our abilities, & the necessities of others *n*, moderation of our judgements, wils, and affections, concerning wordly goods *o*, a provident care & study to get *p*, keep, use, & dispose those things wch are necessary & cōvenient for the sustētatiō of our nature, & surable to our conditiō *q*, a lawful calling *r*, and diligence in it *s*, frugality *t*, avoyding unnecessary law-sutes *u*, & suretiship, or other like ingagements *w*, and an endeavour by all just & lawful means to procure, preserve, and further the wealth and outward estate of others, as wel as our own *x*.

Q. What are the sins forbidden in the eighth Commandement?

A. The sins forbidden in the eighth Commandement, beside the neglect of the duties required *y*, are, theft, robbery *z*, man-stealing *b*, and receiving any thing

i Exod. 20. 15
k Psalm 15. 2, 4. Zech. 7. 4, 10. Zech. 8. 16, 17
l Rom. 13. 7. m Levit. 6. 2, 3, 4, 5. with Luke 19. 8
n Luke 6. 30, 38. 1 John 3. 17. Eph. 4. 28. Gal. 6. 10
o 1 Tim. 6. 6, 7, 8, 9. Gal. 6. 14
p 1 Tim. 5. 8
q Prov. 17. 23 to the end. Eccl. 2. 24. Eccl. 3. 12, 13. 1 Tim. 6. 17, 18. Isa. 38. 1. Mat. 1. 8
r 1 Cor. 7. 20. Gen. 2. 15. Gen. 3. 19
s Eph. 4. 28. Pro. 10. 4
t John 6. 12. Prov. 21. 20
u 1 Cor. 6. 1 to 9
w Pro. 6. 1 to 6. Pro. 11. 15
x Lev. 25. 35. Deut. 22. 1, 2, 3, 4. Exod. 23. 4, 5. Gen 47. 14. 20. Phil. 4. 8. Mat. 22. 39

y 1 Sam. 2. 15, 16. 1 John 3. 17
z Eph. 4. 28.
a Psalm 62. 10
b 1 Tim. 1. 10

thing that is ſtolen *c*, fraudulent dealing, falſe waits and meaſures *e*, removing land-marks *f*, injuſtice & unfaithfulneſs in contracts between man and man *g*, or in matters of truſt *h*: oppreſſion *i*, extortion *k*, uſury *l*, bribery *m*, vexatious law-ſuites *n*, unjuſt incloſures, and depopulations *o*, ingroſſing commodities to enhance the price *p*, unlawful callings *q*, & all other unjuſt or ſinful ways of taking, or withholding from our neighbour what belongs to him, or of inriching our ſelves *r*: covetouſneſs *ſ*, inordinate prizing and affecting wordly goods *t*, diſtruſtful & diſtracting care & ſtudies in getting, keeping and uſing them *u*, envying at the proſperity of others *w*: as likewiſe idlenes *x*, prodigality, waſtful gaming, and all other ways wherby we do unduly prejudice our own outward eſtate *y*: and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us *z*.

c Prov.20.14 Pſ.50.18 d 1 Theſſ.4.6 e Pro.11.1 Pro.20.10 f Deut.19.14 Pro.23.10 g Amos 8.5 Pſa.37.21 h Luke 16.10, 11,12 i Ezek.22.29 Lev.25.17 k Mat.23.25 Eze.22.12 l Pſa.15.5 m Iob 15.34 n 1 Cor.6.6, 7. o Prov.8.29. 30 p Pſ.5.8 Mich.2.2 q Acts 19.19. 24.25 r Iob 20.19. Iames 5.4 Pro.21.5 ſ Luke 12.15 t 1 Tim.6.5 Col.3.2 Prov.23.5 Pſal.62.10 u Mat.6.25,33. 14 Eccl.5.12 w Pſ.73.3 Pſal.37.1.7 x 2 Theſ. 3.11 Pro.18.9 y Prov.21.17 Prov.23.20. 21. Prov.28.19 z Eccl.4.8 Eccl.6.2 1 Tim.5.8 a Exod.20.16

Q. *What is the ninth Commandement?*

A. The ninth Commandement is, **Thou ſhalt not bear falſe witnes againſt thy neighbour.**

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandement, are the preſerving & promo-

promoting of truth between man and man *b*, & the good name of our neighbour, as wel as our own *c*, appearing & standing for *d*, & from the heart *e*, sincerely *f*, freely *g*, cleerly *h*, and fully *i*, speaking the truth, & only the truth, *n* matters of judgment and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbors *m*, loving, desiring, and rejoycing in their good name *n*, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending of their innocency *r*, a ready receiving a good report *s*, & unwillingnes to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love & care of our own good name, & defending it when need requireth *y*, keeping of lawful promises *z*, studying & practising of whatsoever things are true, honest, lovely, and of good report *a*.

b Zech.8.16
c 3 Iohn v.12
d Prov.31.8,9
e Ps.15.2
f 2 Chron.19.9
g 1 Sam.8.4.5
h Iosh.7.19
i 2 Sam.14.18, 19 20
k Lev.19.15 Pro 14.5.25
l 2 Cor.1. 7,18 Eph.4.25
m Heb.5.9
1 Cor.13.7
n Rom.1.8
2 Ioh.v.4
3 Iohn v.3.4
o 2 Cor.2 4
2 Cor.12. 1
p Prov.17.9
1 Pet.4.8
q 1 Cor.1.4.5. 7
2 Tim.1.1.5
r 1 Sam.22.24
s 1 Cor.13.6.7
t Psalm 15. 3
u Prov.25.13
w Pro.26.2 , 25
x Psa.101.5
y Prov.22.1 Ioh.8.49
z Ps.15.4
a Phil.4.8

Q. *What are the sins forbidden in the ninth commandement?*

A. The sins forbidden in the ninth Cōmandement, are all prejudicing the truth, & the good name of our neighbours as wel as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly apearing & pleading for an evil cause

b 1 Sam.17.18
2 Sam.16.2
2 Sam.1.9.10 15.14
c Lev.19.15 Heb.1.4
d Prov.19.5 Prov.6.16.19
e Acts 6.13

cause, outfacing and overbearing the truth *f*, passing unjust sentéce *g*, calling evil good, & good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth, undu silence in a just cause *k*, & holding our peace when iniquity calleth for either a reproof frō our selves *l*, or complaint to others *m*: speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slādering *t*, Backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, & partial censuring *d*, misconstruing intentions, words & actions *e*, flattering *f*, vain-glorious boasting *g*, thinking or speaking too highly or too meāly of our selvs or others *g*, denying the gifts & graces of *God* *i*: aggravating smaller faults *k* hiding, excusing, or extenuating of sins whē called to a free confessiō *l*. unnecessary discovering of infirmities *m*, raising false ru-

f Jer. 9.35 Acts 24.1,5 Ps. 12.3,4 Psal. 51.1, 27.4 g Prov. 18. 15 1 Kings 21. 9, 10, 11, 12, 13 h Is. 5.23 i Psalm 119.69 Luk. 19.8 Luke 6.5, 6, 7 k Lev. 5.1 Deu. 13. 8 Acts 5.38, 9 2 Tim. 4. 16 l 1 Kings 1. 6 Lev. 19.17 m Isa. 5.9.4 n Prov. 29.11 o 1 Sam. 21.9, 10. with Psalm 52.1, 2, 3, 4 p Ps. 56.5 Iohn 2.19 with Mat. 26 60, 61 q Gen. 3.5 Gen. 26.7 r Isa. 59.13 s Lev. 19.11 Col. 3.9 t Ps. 50.20 u Ps. 1.8 w Jam. 4.11 Ier. 38.4 x Lev. 19.16 y Rom. 1.29, 30 z Gen. 11.6 with Gal. 4 29 o 1 Cor. 6.10 b Mat. 7.1 c Act. 28. 4 d Gen. 38. 4

Rom. 2. 1. e Neh. 6.6, 7, 8. Rom. 3 8. Psa. 69.10. 1 Sam. 1.13, 14, 15. 2 Sam. 10.3. f Psalm 12.2, 3. g Tim. 3.2. h Luke 18.9, 11. Rom. 12.16. 1 Cor. 4.6. Acts 12.31. Exodus 4.10.11, 12, 13, 14. John 27.4, 5, 6. Iob 4.6. k Mat. 7.3, 4, 5 l Prov. 25.13. Prov. 50.10. Gen. 3 12, 13. Ier. 2.35. 2 Kings 5. 25. Gen. 4.6 m Gen. 3.71. Prov. 25.9, 10. n Exod. 29.1.

mors

mors, receiving & countenancing evil reports *o*, & ſtopping our ears againſt juſt defence *p*, evil ſuſpition *q*, envying or grieving at the deſerved credit of any *r*, endeavouring or deſiring to impair it *ſ*, rejoycing in their diſgrace & infamy *t*, ſcornful contempt *u*, fond admiration, breach of lawful promiſes *x*, neglecting ſuch things as are of good report *y*, & practiſing or not avoyding our ſelvs, or not hindring what we can in others, ſuch things as procure an ill name *z*.

o Prov. 29. 12
p Acts 7. 56. 57 Job 5. 1. 3, 14
q 1 Cor. 13. 5
r 1 Tim 6. 4
ſ Numb. 11. 29 Mat. 21. 15
t Ezr. 4. 12. 13
u Ier. 48. 27
x Pſalm 35. 15, 16, 21 Mat. 27. 28. 29
y Iude v. 6 Act. 11. 23
z Rom. 1. 31
2 Tim. 3. 3
y 1 ſam. 2. 24
z 2 ſam. 13. 12, 13 Pro. 5. 8, 9 Prov. 1. 31

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox nor his aſs, nor any thing that is thy neighbours** a.

a Exod. 20. 17

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement, are ſuch a full contentment with our own condition *b*, & ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Heb. 13. 5
1 Tim. 5. 6
c Job 31. 29 Rom. 12. 15 Pſa. 122. 7, 8, 9 1 Tim. 1. 5 Eſth. 10. 3 2 Cor. 13. 4, 5, 6, 7.

Q. *What are the ſins forbidden in the tenth Commandement?*

A. The ſins forbidden in the tenth Com-

Commandement, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbors *f*, together with all inordinate motiõs & affections to any thing that is his *g*.

Q. *Is any man able perfectly to keep the commandements of God?*

A. No man is able either of himself *h*, or by any grace received in this life perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word and deed *l*.

Q. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous, but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *m*.

Q. *What are those aggravations that make some sins more hainous than others?*

A. Sins receive their aggravations,

From the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guids to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediately against God *y*, his attributes *z*,

d 2 Kings 21.4 Esth.5.13 1 Cor.10.10
e Gal.5.26 James 3.14.15
f Psal.31.9,10 Neh.2.10
g Rom.7.7,8 Rom.13.9 Col.3.5 Deu.5.21
h Iam.3.2 i John 1.5 Rom.3.23 i Eccl.7.20 1 John 1.9,10 Gal.5.17 Rom.7.18,19
k Gen 8.5 Gen.8.21 l Rom.3.9,10 23 Jam.3.2 to 15
m John 19.11 Eze.8.6, 13,15 1 John 5.16 Psalm.78.17, 32,56
n Jer.2.8
o Job 32.7,9 Eccl.4.13
p 1 Kings 11. 4.9
q 2 Sam.12. 14 1 Cor.5.1 r Iam.4.17 Luke 12.47,48
s Jer.5.4,5
t 2 Sam.12. 7,8,9 Ezek. 8.11,12
u Rom.5.17 to 21. w Gal.2.11,12,13,14. x Mat.21.38,39. y 1 Sam.2.25. Act. 5.3. Psal.51.4. z Rom.2.4

and

and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witness *d*, and workings *e*, against superiors, men of eminency *f*, and such as we stand especially related and engaged unto *g*, against any of the Saints *h*, particularly weak brethren *i*, the souls of them, or any other *k*, and the common good of all or many *l*.

From the nature or quality of the offence *m*, if it be against the express letter of the Law *n*, break many Commandments, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*: if against means of mercies *s*, judgements *u*, light of nature *w*, conviction of conscience *x*, publike or private admonition *y*, censures of the Church *z*, civil punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or mã *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*; or relapsing after repentance *q*.

From circumstances of time *r*, and

a Mat. 1.8. 14
b Heb. 2. 3
Heb. 12. 5
c Heb. 10. 29
Mat. 12. 31, 32
d Ephes. 4. 30
e Heb. 6. 6. 5
f Jude v. 8
Numb. 12. 8. 9
Isa. 3. 5
g Prov. 10. 17
2 Cor. 11. 15
Psal. 55. 12. 13. 14. 15
h Zeph. 2. 8, 10
Mat. 18. 5
1 Cor. 8. 8
Rev. 17. 6
i 2 Cor. 8. 11, 12
Rom. 14. 21, 15
k Ezek. 13. 19
1 Cor. 8. 11
Rev. 8, 13
Mat. 25. 26
l 1 Thes. 2. 15, 16. Josh. 22. 20
m Prov. 1. 30 to the end
n Ezra 9. 10, 11, 12
1 Kings 11. 9, 10
o Col. 3. 5
1 Tim. 6. 10
Prov. 6. 32, 33
Josh. 7. 21
p Lam. 1. 14, 15
Mat. 5. 24
Mich. 2. 1
q Mat. 18. 7
Rom. 2. 23, 24
r Deut. 32 with v. 28, 29
Prov. 6. 32, 33. 34. 35
s Mat. 11. 21, 23. 24. John 15. 22. t Isa. 1. 3. Deut. 32. 1, 6. u Amos 4. 8. to 13
Jer. 5. 3. w Rom. 1. 26, 27. x Rom. 1. 32. Dan. 5. 22. Tit. 3. 10, 11. y Prov. 29. 1
z Tit. 3. 10. Mat. 18. 17. a Prov. 29 22. Prov. 23. 35. b Psalm 78. 34, 35, 36, 37.
Jer. 2. 20. Jer. 41. 5, 6. 10, 11. Eccl. 5. 4, 5, 6. Prov. 20. 25. c Lev. 25. 25. e Prov.
20. 17. Ezek. 17. 18, 19. f Ps. 36. 4. g Jer. 5. 16. Numb. 15. 30. Exod. 21. 14. Jer.
3. Pro. 7. 15. k Ps. 52. 1. l John v. 10. m Nu. 14. 22. n Zech. 7. 11, 12. o Pro. 2. 14
p Isa. 57. 8. 9. q Jer. 34. 8. 9. 10, 11. 2 Pet. 2. 20, 21, 22. r 2 Kings 5. 25.

place *s*, if on the Lords day *t*, or other times of divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publike, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty *a*, goodness *b*, & holiness of God *c*, and against his righteous law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the blood of Christ *h*.

Q. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath & curse of God due to us by reason of the transgression of the Law, he requireth of us repentance towards God, & faith towards our Lord Iesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church

s Jer. 7. 10
Ier. 16. 10
t Ezek. 23. 37, 39
u Isa. 58. 13, 14
Numb. 28. 9, 10
w 1 Cor. 11. 20
x Jer. 7. 28, 29, 30
Prov. 7. 14, 15
Iohn 13. 27, 30
y Ezra 9. 13, 14
z 2 Sam. 16. 22
1 Sam. 2. 22, 23, 24
a 1 Sam. 2. 30, 31
b Exod. 20. 2
c Hab. 1. 13
Lev. 10. 3
Lev. 21. 6, 7, 8
d 1 Iohn 3. 4
Rom. 7. 12
e Eph. 5. 6
Gal. 3. 10
f Lam. 3. 39
Deut. 28. 15 to the end
g Mat. 25. 41
h Heb. 9. 22
1 Pet. 1. 18, 19
i Acts 20. 21
Mat. 3. 7, 8
Luke 13. 3, 5
Acts 16. 30, 31
Iohn 3. 16, 18
k Prov. 2. 1, 2, 3, 5

Church the benefits of his mediation are, all his Ordinances, especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation *l*.

Q. *How is the Word made effectual to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, & establishing their hearts in holines and comfort through faith unto salvation *t*.

Q. *Is the Word of God to be read by all?* A. Although all are not to be permitted to read the word publikly to the congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their familys *x*, to which end the holy Scriptures are to be translated out of the Original into vulgar languages *y*.

Q. *How is the word of God to be read?* A. The holy Scriptures are to be read with an high and reverent esteem of them *g*: with a firm perswasion that they are the very word of God *a*, & that he only

l Mat. 28. 19, 20 Act. 2. 42, 45, 47
m Nehem. 8. 8 Acts 26. 18 Psal. 19. 8
n 1 Cor. 14. 24, 25. 2 Chro. 34. 18. 19, 26, 27. 28
o Acts 2. 37. 41 Act. 8. 27 to 39
p 2 Cor. 3. 18
q 2 Cor. 10. 4, 5, 6. Rom. 6. 17
r Mat. 4. 4 7, 8 Eph. 6. 16, 17 Psal. 19. 11
s 1 Cor. 10. 11
t Acts 20. 32 2 Tim. 3. 15, 16, 17
u Rom. 16. 25
x 1 Thes. 1. 2, 10, 11, 13 Rom. 15. 4 Rom. 10. 13, 14 15, 16, 17 Rom. 1. 16
w Deut. 31. 9, 11 12, 13 Neh. 8. 2, 3 Neh. 9. 2, 3, 4, 5
w Deut. 17. 19 Rev. 1. 3 John 5. 39 Isa. 34. 16
x Deu. 6. 6, 7, 8 20 Gen. 18. 17, 19 Psal. 78. 5, 6, 7
y 1 Cor. 14. 6 9 11, 12, 15, 16, 21 27, 28
z Psalm 19. 10 Neh. 8. 3 to 10 Exodus 24. 7 2 Chron. 34. 27 Isa. 66. 2
a 2 Pet. 1. 19, 20 21

only can enable us to understād thē *b*, with desire to know, believe, and obey the wil of *God* revealed in them *c*, with diligence *d*, & attention to the matter and scope of them *e*, with meditation *f*, application *g*, self-denial *h*, & prayer *i*.

Q. *By whom is the Word of God to be preached?*

A. The word of God is to be preached onely by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrin *m*, diligently *n*, in season and out of season *o*, plainly *p*, not in the enticing words of mans wisdom, but in demonstration of the Spirit, & power *q*; faithfully *r*, making known the whole counsel of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. *What is required of those that hear the Word preached?*

h Luk.24.45 1 Cor.3.13,14, 15,16
c Deut.17.19, 20
d Acts 17.11
e Acts 8.30,34 Luk. 10.26,27 28
f Psa.1.2 Psa.119.97
g 1 Cor. 4.21
h Prov.1.5 Deut 33.3
i Pro.2.1 to 7 Psal.119.18 Neh.8.6
k 1 Tim.3.2,6 Eph.4.8,9,18, 11.Nol.4.6 Mal.2.7
l 2 Cor.3.6
m Jer.14.15 Rom 10.15 Heb.5.4
n 1 Cor.11.28, 29.1 Tim.5.10 1 Tim.4 14
o 1 Tim 5.22
p Tit.2.1,8
q Acts 18.25
r 2 Tim.4.2
s 1 Cor.11.19
t 1 Cor.2.4
u Jer.23.28
w 1 Cor.4.1,2
x Acts 20.27
y Col.1.28
z 2 Tim.2.9
a 1 Cor.1.2 Heb 5.11,12,13, 14 Luk.12.42
b Acts 18.25
x 2 Cor.5.13, 14 Phil.1.15,16,17

y Col.4.12. z Gor.12.15. z 2 Cor.8.17. z 2 Cor.4.2. a 2 Thess. 2.4,5,6. John 5.44. b 1 Cor.9.19,20,21,22. c 2 Cor.12.19. Eph.4.12. d 1 Tim.4.16. Acts 26 16,17,18

A. It

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *b*, receive the truth with faith *i*, love *k*, meekness *l*, & readiness of mind *m*, as the Word of God *n*, meditate *o*, and confer of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

e Pr. v. 8. 34
f 1 Pet. 2. 1, 2
Luke 8. 18
g Psalm 119. 18
Ephes. 6. 18, 19
h Acts 17. 11
i Heb. 4. 2
k 2 Thes. 2. 10
l Jam. 1. 21
m Acts 17. 11
n 1 Thes. 2. 13
o Luke 9. 44
Heb. 2. 1
p Luke 24. 14
Deut. 6. 6, 7
q Pro. 2. 1
Ps. 119. 11
r Luke 8. 15
Jam. 1. 25

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but onely by the workings of the holy Ghost, and the blessing of Christ by whom they are instituted *s*.

s 1 Pet. 3. 21
Acts 8. 13
with v. 21
1 Cor. 3. 6, 7
2 Cor. 12. 13
t Gen. 17. 7, 10
Ex. 12 chapter
Mat. 28. 19
Mat. 26. 27, 28
u Rom. 4. 11
1 Cor. 11. 24, 25
w Rom. 15. 8
Ex. 12. 47
x Acts 2. 38
y Cor. 10. 16
y Rom. 6. 11
Gal. 3. 27
z Rom. 6. 3, 4
1 Cor. 10. 21
a Eph. 4. 2, 3, 4, 5. 1 Cor. 12. 13
b Eph. 2. 11, 12
Gen. 34. 14

Q. *What is a Sacrament?*

A. A Sacrament is any holy Ordinãce instituted by *Christ* in his Church *t*, to signifie, seal, and exhibit *u*, unto those that are within the Covenant of grace *w*, the benefits of his mediation *x*, to strengthen and increase their faith, and all other graces *y*, to oblige them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

Q. *What*

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two, the one, an outward and sensible sign used according to Christs own appointment; the other, an inward and spiritual grace, thereby signified *c*.

c Mat.3.11
1 Pet.3.23
Rom.2.28,29

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptism & the Lords Supper *d*.

d mat.28.19
1 Cor.11.20,22
Mat.26.26,27
28

Q. *What is Baptism?*

A. Baptism is a Sacrament of the New Testament, wherin Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a sign and seal of ingrafting into himself *f*, of remission of sins by his blood *g*, and regeneration by his Spirit *h*, of Adoption *i*, and resurrection unto everlasting life *k*; & whereby the parties baptized are solemnly admitted into the visible Church *l*, and enter into an open and professed ingagement to be wholly and only the Lord *m*.

e mat.28.19
f Gal.3.17
g mat.1.4
Rev.1.5
h Tit.3.4
Eph.5.26
i Gal.3.26.29
k 1 Cor.15.29
Rom.6.5
l 1 Cor.12.13
m Rom.6.4

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church

and so strangers from the Covenant of promise, til they profess their faith in
n Acts 2.36.39 Acts 2.38 Christ, & obedience to him *n*: but in-
o Gen.17.7,9 with Gal.3.9 14. and Col.2 11.12. and Acts 2.38.39. and Rom.4.11.12 1 Cor.7.14 Mat.28.19 Luke 18.15.16 Rom.11.16 fants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

Q. *How is our Baptism to be improved by us?*

A. The needful, but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptatiō, & when we are present at the administratiō of
p Col 2.11,12 Rom.6.3.6.11 it to others *p*, by serious, and thankful consideration of the nature of it, & of the ends for which Christ instituted it, the privileges & benefits, conferred & sealed therby, & our solemn vow made
q Rom.6.3.4.5 therin *q*, by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of Bap-
r 1 Cor.11.12 1 Joh.Rom.6.2.3 tism, & our engagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that
s Rom.4.11.12 1 Pet.3.21 Sacrament *s*, by drawing strength frō the death & resurrection of *Christ*, into whom we are baptized for the mortifi-
t Rom.6.3.4.5 u Gal.3.26.27 ing of sin, & quickning of grace *t*, & by endeavouring to live by faith *u*, to have our conversation in holines & righte-

ousnes,

ousnes *w*, as those that have therin given up their names to Christ *x*, and to walk in brotherly love, as being baptized in the same Spirit into one body *y*.

w Rom. 6. 12
x Acts 2. 38
y 1 Cor. 12, 13. 25, 26. 28.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein by giving and receiving bread & wine according to the appointment of Iesus Christ, his death is shewed forth, and they that worthily communicate feed upon his body and blood to their spiritual nourishment & growth in grace *a*, have their union & communion with him confirmed *b*, testifie and renew their thankfulness *c*, and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*.

z Luke 22. 20
a Mat. 26. 26, 27, 28
1 Cor. 11. 23, 24, 25, 26
b 1 Cor. 10. 16
c 1 Cor. 11. 24, 25 26
d 1 Cor. 10, 14, 15, 16, 21
e 1 Cor. 10. 17

Q. *How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his word, in the administratiō of the Sacrament of the Lords Supper, to set apart the bread & wine from common use by the word of institution, thanksgiving & prayer, to take and break the bread, & to give both the bread, & the wine to the communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in

thankful remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23, 24 mat. 26. 26 27. 28 Mar. 14. 22, 23 24 Luke 22. 19. 20

Q. *How do they that worthily communicate in the Lords Supper feed upon the body and blood of Christ therein?*

A. As the body & blood of Christ are not corporally or carnally present in, with, or under the bread & wine in the Lords supper *g*, and yet are spiritually present to the faith of the receiver, no less truly & really than the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords supper, do therin feed upon the body & blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly & really *i*, while by faith they receive and apply unto themselves Christ crucified, & all the benefits of his death *k*.

g Acts 3. 21

h Mat. 26. 25, 26

i 1 Cor. 12. 24, 25, 26, 27, 28, 29

k 1 Cor. 10. 16

Q. *How are they that receive the Sacrament of the Lords supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords supper, are, before they come, to prepare themselves thereunto, by examining themselvs of their being in Christ *m*, of their sins & wants *n*, of the truth & measure of their knowledg *o*, faith *p*, repentance *q*, love to *God* & the brethren *r*, charity to all men *s*, forgiving

l 1 Cor. 11. 26 m 2 Cor. 13. 5 n 1 Cor. 5. 7 with Ex. 12. 15 o 1 Cor. 11. 29 p 2 Cor. 13. 5 Mat. 26. 28 q Zech. 12. 10 1 Cor. 11. 31 r 1 Cor. 10. 16 17 Acts 2. 46. 47 1 Cor. 5. 8 Cor. 11. 18. 20

ving those that have done the wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, by renewing the exercise of these graces *x*, by serious meditation *y* and fervent prayer *z*.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, & in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, & unfeignedly desires to be found in Christ *c*, and to depart from iniquity *d*, in which case (because promises are made, & this Sacrament is appointed for the relief even of weak and doubting Christians *e*) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may & ought to come to the Lords supper, that he may be further strengthned *h*.

Q. *May any who profess the faith, and desire to come to the Lords Supper be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, & desire to come to the Lords Supper, may, & ought to be kept

t Mat. 3.23,24
n Is. 55.1. Joh. 7.37
w 1 Cor. 5.7,8
x 1 Cor. 11.25, 26,28
He. 10. 21,22 24
Psal. 26.6
y 1 Cor. 11.24, 25
z 1 Chron. 30 18,19
Matth. 26.26
a Is. 50.10 1 John 5. 13
Psalm 88 throughout
Psa. 77.1 to 13
Jonah 2.4,7
b Isa. 54.7,8,9 10. Mat. 5.4
Psa. 31.22
Ps. 73.13,22,23
c Phil 3.8,9
Psal. 10.17
Ps 42.1,2,5, 11
d 1 Tim. 1.12
Isa. 50.10
Psal. 66.18,19, 20
e Isa. 40.11, 29,31
Mat 11.28
Mat. 18.20
Mat. 26. 28
f Mar. 9.24
g Acts 2 37
Ac. 16.30
h Rom. 4. 11
1 Cor. 11.28

from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

Q. What is required of them that receive the sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence & attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, & affectionately meditate on his death & sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulnes *u*, trusting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, & to love all the Saints *a*.

Q. What is the duty of Christians after they have received the sacrament of the Lords supper?

A. The duty of Christians after they have receiv'd the sacrament of the Lords Supper, is, seriously to consider how they

i 1 Cor. ii. 17 to the end with Mat. 7. 6 *k* and 2 Cor. 5 ch. and Jude v. 23. and 1 Tim. 5. 19 *k* 2 Cor. 2. 7

l Lev. 10. 3 Heb. 12. 28 Psalm 5. 7 1 Cor. 11. 17 26. 27 *m* Exodus 24. 8 with Mat. 26 28 *n* 1 Cor. 11. 29 *o* Luke 22. 19 *p* 1 Cor. 11. 26 1 Cor. 10. 3, 4, 5, 11, 14 *q* 1 Cor. 11. 31 *r* Zech. 12. 10 *s* Rev. 22. 17 *t* John 6. 35 *u* John 1. 16 *w* Phil. 3. 9 *x* Psal. 63. 4, 5 *y* 2 Chron. 30. 21 Psalm 22. 26 *z* Jer. 50. 5 Psal. 50. 5 2 Kin. 23. 3

they have behaved themselvs therein, and with what success *b*, if they find quickning & comfort to bless God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfil their vows *f*, & incourage themselvs to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparatiō to, & carriage at the Sacrament *h*, in both wch if they can approve themselvs to *God* & their own cōsciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be hūbled *k*, & to attend upon it afterward with more care and diligence *l*.

b Ps.18.7 Psal.85.8 2 Cor.2.17. 30.31
c 2 Chro.30.25 22.23.41.26 Acts 2.42.46 47
d Ps.35.10 Cant.3.4 1 Chron.29.18
e 1 Cor.10.3,4 5,12
f Ps.50.14
g 1 Cor.11.25 26. Acts 2.42 43
h Can.5.1.2,3, 4,5,6
i Psal.123 Ps.42.5.8 Psal.43.3.4.
k 2 Chr.30.18 19 Isa.1.16.18
l 2 Chron.7.11 1 Chron.15.12 13,14

Q. Wherein do the sacraments of Baptism and the Lords supper agree?

A. The Sacraments of Baptism and the Lords Supper agree in that the author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second coming *q*.

m mat.28.19 1 Cor.11.23
n Rom.6.2,4 1 Cor.10.14
o Rom.4.11 witt Col.2.12
p mat.26.27. 28 John 1 33 mat.28.19
q 1 Cor.11.23 1 Cor.4.1 Heb.5 4 mat.28.19, 20 1 Cor.11.26

Q. Wherein do the sacraments of Baptism and the Lords supper differ?

A. The Sacrament of Baptism and the Lords Supper differ, in that Baptism is to be administred but once, with

from that Sacrament by the power which Christ hath left in his Chtrch *i*, until they receive instruction, and manifest their reformation *k*.

Q. What is required of them that receive the sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacramét of the Lords Supper, that during the time of the administration of it, with all holy reverence & attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, & affectionately meditate on his death & sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulnes *u*, trusting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with *God z*, & to love all the Saints *a*.

Q. What is the duty of Christians after they have received the sacrament of the Lords supper?

A. The duty of Christians after they have receiv'd the sacramét of the Lords Supper, is, seriously to consider how they

i 1 Cor. 11. 17 to the end with Mat. 7. 6 ch. and 2 Cor. 5 ch. and Jude v. 23. and 1 Tim. 5. 14
k 2 Cor. 2. 7
l Lev. 10. 3 Heb. 12. 28 Psalm 5. 7 1 Cor. 11. 17 26. 27
m Exodus 24. 8 with Mat. 26 28
n 1 Cor. 11. 19
o Luke 12. 19
p 1 Cor. 11. 26
q 1 Cor. 10. 3, 4, 5, 11, 14
r 1 Cor. 11. 31
s Zech. 12. 10
t Rev. 24. 17
u Iohn 6. 35
w Iohn 1. 16
x Phil. 5. 9
y Psal. 63. 4, 5
z 1 Chron. 20. 21
y Psalm 21. 6
z Ier. 50. 5 Psal. 50. 5
a Act. 2. 42

they have behaved themselvs therein, and with what success *b*, if they find quickning & comfort to bless God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfil their vows *f*, & incourage themselvs to a frequent attẽdance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparatiõ to, & carriage at the Sacrament *h*, in both wch if they can approve themselvs to *God* & their own cõsciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be hũbled *k*, & to attend upon it afterward with more care and diligence *l*.

b Ps. 18.7 Psal. 85.8 2 Cor. 11.17. 30.31
c 2 Chro. 30.21 22.23.25.26 Acts 2.42.46 47
d Ps. 35.10 Cant. 3.4 1 Chron. 29.18
e 1 Cor. 10.3,4 5,12
f Ps. 50.14
g 1 Cor. 11.25 26. Acts 2.42 45
h Can. 5.1,2,3, 4,5,5
i Psal. 123 Ps. 42.5.8 Psal. 43.3.4.5
k 2 Chr. 30.18 19 Isa. 1.16.18
l 2 Chron. 7.11 1 Chron. 15.12 13.14
m mat. 28.19 1 Cor. 11.23
n Rom. 6.3.4 1 Cor. 10.14
o Rom. 4.11 with Col. 2.12 mat. 26.27.28
p John 1 33 mat. 28.19 1 Cor. 11.23 1 Cor. 4.1 Heb. 5 4
q mat. 28.19. 20 1 Cor. 11.26

Q. *Wherein do the sacraments of Baptism and the Lords supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree in that the author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second coming *q*.

Q. *Wherein do the sacraments of Baptism and the Lords supper differ?*

A. The Sacrament of Baptism and the Lords Supper differ, in that Baptism is to be administred but once, with

water to be a ſign and ſeal of our regeneration and ingrafting into Chriſt *r*, and that even to infants *ſ*: wheras the Lords Supper is to be adminiſtred often, in the elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul *t*, & to confirm our continuance & growth in him *u*, and that only to ſuch as are of years and ability to examine themſelves *w*. Q. *What is prayer?*

r mat. 3.11 Tit. 3.5 Gal. 3.27
ſ Gen. 17.7,9 Act. 2.38,39 1 Cor. 7.14
t 1 Cor. 11.23, 24, 25, 26
u 1 Cor. 10.16
w 1 Cor. 11.28, 29

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his Spirit *z*, with confeſſion of our ſins *a*, & thankful acknowledgment of his mercies *b*.

x Pſalm 62. 8
y John 16.23
z Rom. 8.26
a Pſal. 32.5, 6 Dan. 9.4
b Phil. 4.6

Q. *Are we to pray to God only?*

A. God onely being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, & fulfil the deſires of all *f*, and only to be beleeved in *g*, and worſhipped with religious worſhip *h*, prayer, which is a ſpeciall part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8.39 Acts 1.24 Rom. 8.27
d Pſ. 65.2
e mich. 7.18
f Pſal. 145. 18, 19
g Rom. 10.14
h mat. 4.10
i 2 Cor. 1.22
k Pſalm 50.15
l Rom. 10.14

Q. *What is it for to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare mentioning of his name *n*, but by drawing our

m John 14.13, 14
n John 16.24 Dan. 9.17
o Mat. 7.21

our incouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation o.

o Hebr. 4.14, 15, 16. 1 John 5.13, 14, 15

A. Why are we to pray in the name of Chriſt?

Q. The ſinfulneſs of man, and his diſtance from God by reaſon thereof being ſo great as that we can have no acceſs into his preſence without a Mediator p; & there being none in heaven or earth appointed to, or fit for that glorious work but *Chriſt* alone q, we are to pray in no other name but his only r.

p John 14.6 Isa. 59.2 Eph. 3.12
q John 6.27 Heb. 7.25, 26, 27
r 1 Tim. 2.5 Col. 3.17

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to underſtand both for whom, & what, & how prayer is to be made, and by working and quickning in our hearts (although not in all perſons, nor at all times in the ſame meaſure) thoſe apprehenſions, affections, and graces which are requiſite for the right performāce of that duty ſ.

s Rom. 8. 26, 27 Psa. 10.17 Zech. 12.10

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Chriſt upon earth t, for Magiſtrates u, & Miniſters w, for our ſelvs x, our brethren y, yea our enemies z, & for al ſorts of mē living a, or that ſhall live hereafter b, but not for the dead c, nor

t Eph. 6. 18
u 1 Tim. 2. 1, 2
w Col. 4. 3
x Gen. 32. 11
y Jam. 5. 16
z Mat. 5. 44
a 1 Tim. 2
b John 7. 10
c 2 Sam. 12. 21, 22, 23

for those that are known to have sinned the sin unto death *d*.

d 1 John 5.16

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*: but not for any thing that is unlawful *i*. Q. *How are we to pray?*

e mat. 6.9
f Ps. 51.18
Psa. 122.6
g mat. 7.11
h Ps. 12.4
Ion. 5.14

A. We are to pray with an awful apprehension of the Majesty of God, and deep sence of our own unworthiness *l*, necessities *m*, and sins *n*, with penitent *o*, thankful *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*; waiting upon him *y*, with humble submission to his will *z*.

k Eccl. 5.1
l Gen. 17.27
Gen. 32.19
m Luke 15.17, 18, 19
n Luke 18.13 14
o Psa. 51.17
p Phil. 4.6
q 1 Sam. 1.15
1 Sam. 2.1
r 1 Cor. 4.15
s mat. 11.14
James 1.6
t Psalm 145.18
Psal. 17.1
u James 5.16
w 1 Tim. 2.8
x Eph. 6.18
y mic. 7.7
z mat. 26.39
a 1 John 5.14

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying *a*; but the special rule of direction is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords prayer *b*.

b Mat. 6.9, 10, 11, 13, 14
Luke 11.2, 3, 4

Q. *How is the Lords prayer to be used?*

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary

cessary to the right performance of the duty of prayer *c*. Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer (contained in these words, **Our Father which art in heaven** *d*) teacheth us when we pray, to draw near to God with confidence of his fatherly goodnes, and our interest therein *e*, with reverence and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, Majesty, and gracious condescension *h* as also to pray with, and for others *i*.

Q. *What do we pray for in the first Petition?*

A. In the first Petition [which is, **Hallowed be thy Name** *k*] acknowledging the utter inability & indisposition that is in our selves and all men to honor God aright *l*, we pray that God would by his grace inable & incline us & others to know, to acknowledge & highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works, & whatsoever he is pleased to make himself known by *q*, and to glorifie him in thought

c mat. 6. 9 with Luk. 12. 2.

d mat. 6. 9

e Luke 11. 13 Rom. 8. 15

f Isa. 54. 9

g Psalm 123. 1 Lam. 3. 41

h Isa. 63. 15, 16 Nehe 1. 4, 5, 8

i Act. 12. 5

k Mat. 6. 9

l 2 Cor. 3. 5 Psa. 51. 15

m Psal. 67. 2 3

n Psalm 83. 18

o Psalm 85. 10, 11, 12, 13, 14

p 2 Thes. 3. 1 Psa. 147. 19, 20 Psal. 130. 1. 2. 3

r Cor. 2. 14. 15

q Psa. 145 throughout Psal. 8 throughout

thought, word *r*, and deed *s*, that he would prevent and remove Atheism *t*, ignorance *u*, idolatry *w*, & profanenes *x*, and whatsoever is dishonourable to him *y*, and by his over-ruling providence direct and dispose all things to his own glory *z*. Q. *What do we pray for in the second Petition?*

A. In the second Petition (which is, **Thy Kingdom come** *a*) acknowledging our selvs and all mankind to be by nature under the dominion of sin and Sathan *b*, we pray that the kingdom of sin and Sathan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Iews called *e*, the fulnes of the Gentiles brought in *f*, the Church furnished with all Gospel officers and ordinances *g*, purged from corruption *h*, countenanced & maintained by the civil Magistrate *i*, that the ordinances of Christ may be purely dispensed and made effectuall to the converting of those that are yet in their sins, and the confirming, comforting, & building up of those that are already converted *k*, that Christ would rule in our hearts here *l*, & hasten the time of his second coming, & our reigning with him for ever *m*, and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends *n*. Q. *What*

r Psalm 10. 4
Psa. 12. 14
s Phil. 1. 9, 11
t Ps. 67. 1, 2, 3, 4
u Eph. 1. 17, 18
w Psalm 97. 7
x Psalm 74. 18, 22, 23
y 2 Kings 19. 15, 16
z 2 Chron. 20. 6, 10, 11, 12 Psalm. 83 throughout Ps. 140. 4, 5
a Mat. 6. 10

b Eph. 2. 2, 3
c Psal. 68. 1, 18 Rev. 12. 10, 11
d 2 Thess. 3. 1
e Rom. 10. 1
f John 17. 9, 20 Rom. 11. 25, 26 Psalm 67 throughout
g Mat. 9. 38
2 Thes. 3. 1
h Mal. 1. 11 Zeph. 3. 9
i 1 Tim. 2. 1, 2

k Act. 4. 29, 30 Eph. 6. 18, 19 20. Rom. 15. 29, 30, 32
2 Thes. 1. 11
2 Thes. 2. 16, 17
l Eph. 3. 14, 15, 16, 17, 18, 19, 20
m Rev. 22. 20
n Isa. 64. 1, 2 Rev. 4. 8, 9, 10, 11.

Q. *What do we pray for in the third Petition?*

A. In the third Petition (which is, **Thy will be done on earth as it is in heaven** *o*) acknowledging by nature we & all men are not only utterly unable & unwilling to know & to do the will of God *p*, but prone to rebel against his word *q*, to repine and murmur against his Providence *r*, & wholly inclined to do the wil of the flesh, and of the devil *s*: We pray that God would by his Spirit take away from our selvs & others all blindness *t*, weakness *u*, indisposedness *w*, and perverseness of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition (which is **Give us this day our daily bread** *h*) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, & deserve to be wholly deprived of them by *God*, & to have them cursed to us in the use of the *i*, & that neither they of themselvs are able to sustain us *k*, nor

o Matth. 6. 10
p Rom. 7. 18. Iob 21. 14
1 Cor. 2. 14
q Rom. 8. 7
r Ex. 17. 7
Num. 14. 2
s Eph. 2. 2
t Eph. 1. 17, 18
u Ephes. 3. 16
w Mat. 26. 40, 41
x Ier. 31. 18, 19
y Psal. 119. 1, 8
z 2 Sam. 15. 25
Act. 21. 14.
a Mic. 6. 8
a Psal. 100
Iob 1. 21
b 1 Sam. 15. 25
b Isa. 38. 3
c Psal. 119. 4, 5
d Rom. 12. 11
e Psal. 119. 18
f Psal. 119. 112
g Isa. 6. 2, 3
Psal. 103. 20, 21
Mat. 18. 10

h Mat. 6. 11.

i Gen. 3. 17
Gen. 3. 17
Rom. 8. 20, 21
22. Ier. 5. 25
Deut. 28. 15 to the end
k Deut. 8. 3.

We

we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*; we pray for our selves and others, that both they and we waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, injoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy & comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporal support and comfort *t*.

l Gen.17.10
m Deut.8.17,18
n Ier.16.13
Mat.7.21,22
o Act.12.7
p Iam.4.3
q Gen.43.12,13,14. Gen.28.20
Eph.4.28
r 1 Thes.3.11,12
Phil.4.5
s 1 Tim.4.3,4,5
t 1 Tim.6.6,7,8
Prov.30.8,9

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is, **Forgive us our debts, as we forgive our debtors** *u*,] acknowledging that we & al others are guilty both of original & actual sin, and thereby become debtors to the justice of God, & that neither we, nor any other creature can make the least satisfaction for that debt *w*; we pray for our selves and others, that God of his free grace would, through the obedience & satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace

u Mat.6.12

w Rom.3.19,20,21 Mat.18.24 Psalm 130.3,4 x Rom.3.24,25,26 Heb.9.22 y Ephes.1.6,7

to

to us *z*, pardon our daily failings *a*, & fill us with peace and joy in giving us daily more and more assurance of forgiveness *b*, which we are the farther imboldned to ask, and incouraged to expect, when we have this testimony in our selves, that we from the heart forgive others their offences *c*.

z 2 Pet. 1. 2
a Hos. 14. 2 Jer. 14. 7
b Rom. 15. 13 Psal 11. 7, 8, 9, 10, 12.
c Luke 11. 4 Mat. 6. 14. 15 Mat. 18. 35

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, (which is **And lead us not into temptation, but deliver us from evil** *d*.) acknowledging that the most wise, righteous, and gracious God, for divers holy & just ends may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Sathan *f*, the world *g*, and the flesh are ready powerfully to draw us aside & insnare us *h*, & that we, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not only subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain

d Mat. 6. 13
e Chron. 32. 31
f 1 Chron. 21. 1
g Luke 21. 34 Mat. 24. 12
h Jam. 1. 14
i Gal. 5. 17
k mat. 26. 41
l Mat. 26. 69, 70, 72, 74. 1. 10 to 15 2 Chron. 18. 3 with 2 Chron. 19. 2
m Rom. 7. 23, 24 1 Chr. 21. 1, 2, 3, 4 2 Chr. 16. 7, 8, 9, 10
n Psa. 81. 11, 12
o John 17. 15
p Psalm 51. 10 Psalm 119. 133

q 2 Cor. 12. 7, 8
r 1 Cor. 10. 12, 13
s Heb. 13. 20, 21
t Mat. 26. 41 Psa. 19. 13
u Eph. 3. 14, 15, 16, 17 1 Thess. 3. 13 Jude v. 24
w Ps. 51. 12
x 1 Pet. 5. 8, 9, 10
y 2 Cor. 13. 7, 9
z Rom. 16. 20 Zech. 3. 2 Luke 22. 31, 32 2 John 1. 7, 8 1 Thess. 5. 23

restrain Sathan *q*, order all things *r*, bestow and bless all means of grace *s*, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin, or if tempted, that by his Spirit we may be powerfully supported & enabled to stand in the hour of temptation *u*, or, when fallen, raised again and recovered out of it *w*, and have a sanctified use and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan troden our feet *z*, and we fully freed from sin, temptation, and all evil for ever *a*.

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer (which is, **For thine is the Kingdom, the power and the glory for ever, Amen** *b*.) teacheth us to enforce our Petitions with arguments *c*, which are to be taken not from any worthiness in our selves, or in any other creature, but from God *d*; and with our prayers to joyn praises *e*, ascribing to God alone eternal soveraignty, omnipotency, and glorious excellency *f*: in regard whereof, as he is able and willing to help us *g*; so we by faith are imboldned

b Mat. 6. 13
c Rom. 15. 30
d Dan. 9. 4, 7, 8, 16, 17, 18, 19
e Phil. 4. 6
f 1 Chron. 29. 10, 11, 12, 13
g Eph. 3. 20, 21 Luke 11. 13.

imboldned to plead with him, that he would *h*, and quietly to rely upon him that he will fulfill our requests *i*; and to testifie this our desire and assurance we say, *Amen* *k*.

h 2 Cor 20.6 11
i 1 Chro.14.12
k 2 Cor.14.16 Rev.22,20,21

FINIS.

THE SHORTER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *WESTMINSTER.*

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of Stationers. 1652.

ACT
OF THE
Generall Assembly,
Approving of the Shorter Catechism.

THe General Assembly having seriously considered, the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, *with assistance of Commissioners from this Kirk, Doe find upon due Examination thereof, That the said Catechism is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk, And therefore approve the said Shorter Catechism, as a part of the intended Uniformity, to be a Directory for catechising such as are of weaker capacity.*

A. KER.

THE SHORTER CATECHISM,

First agreed upon By the Assembly of Divines at *Westminster.*

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.

Question.

What is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*. a 1 Cor. 10. 31 Rom. 11. 36 b Ps. 73. 24. to the end

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old & New

c 2 Tim. 3. 16 Eph. 2. 20 d 1 John 1. 3, 4

New Testament *c*) is the only rule to direct us how we may glorifie and enjoy him *d*.

Q. *What do the scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *e*.

e 2 Tim. 1. 13 and 3. 16

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness, and truth *o*.

f Joh. 4. 24 g Job 11. 7, 8, 9 h Ps. 90. 2 i Jam. 1. 17 k Exod. 3. 14 l Ps. 147. 5 m Rev. 4. 8 n Rev. 15. 4 o Exod. 34. 6, 7

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

p Deut. 6. 4 Jer. 10. 10

Q. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son, & the holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*.

q 1 John 5. 7 Mat. 28. 19

Q. *What are the decrees of God?*

A. The decrees of God are, his eternal purpose acording to the counsel of his wil, wherby for his own glory, he hath fore-ordained whatsoever comes to pass?

r Eph. 1. 4, 11 Rom. 9. 22, 23

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the Works of Creation and Providence?

Q. *What is the work of Creation?*

A. The

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the ſpace of ſix dayes, and all very good *ſ*. ſ Gen. 1 chap. Heb. 11. 3

Q. How did God create man?

A. God created man male and female, after his own Image, in knowledge, righteouſneſs, and holineſs, with dominion over the creatures *t*. t Gen. 1. 26, 27 28 Col. 3. 10 Eph. 4. 24

Q. What are Gods works of providence?

A. Gods works of providence are his moſt holy *u*, wiſe *w*, and powerfull preſerving *x*, and governing all his creatures, and all their actions *y*. u Pſal. 145. 17 w Pſal. 104. 24 Iſa. 28. 29 x Heb. 1. 3 y Pſal. 103. 19 Mat. 10. 29, 30.

Q. What ſpecial act of providence did God exerciſe toward man in the eſtate wherein he was created?

A. When God had created man he entred into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evil upon pain of death *z*. z Gal. 3. 12 Gen. 2. 17

Q. Did our firſt parents continue in the eſtate wherein they were created?

A. Our firſt Parents being left to the freedom of their own wil, fell from the eſtate wherein they were created, by ſinning againſt God *a*. *Q. What is ſin?* *A.* Sin is any want of conformity unto, or tranſgreſſion of the Law of God *b*. a Gen. 3. 6, 7, 8, 13 Eccl. 7. 29 b 1 Joh. 3. 4

Q. What was the ſin whereby our firſt Parents

rents fel from the eſtate wherein they were created?

A. The ſin wherby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *c*.

c Gen.3.6.12

Q. *Did all Mankind fall in* Adams *firſt tranſgreſſion?*

A. The Covenant being made with *Adam*, not onely for himſelf, but for his poſterity, all mankind deſcending from him by ordinary generation, ſinned in him, and fel with him in his firſt tranſgreſſion *d*.

d Gen.2.16,17 Rom.5.12 1 Cor.15.21,22

Q. *Into what eſtate did the fall bring Mankind?*

A. The fall brought Mankind into an eſtate of ſin and miſery *e*.

e Rom.5.12

Q. *Wherein conſiſts the ſinfulneſs of that eſtate whereunto man fell?*

A. The ſinfulnes of that eſtate wherinto man fel, conſiſts in the guilt of *Adams* firſt ſin, the want of original righteouſnes, & the corruption of his whole nature, which is commonly called Original ſin, together with all actuall tranſgreſſions which proceed from it *f*.

f Rom.5.12,19 Rom.5.10 to 20. Eph.2.1,2,3 Iam.1.14,15 mat.15.6

Q. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by their fal loſt communion with *God* *g*, are under his wrath and curſe *h*, & ſo made liable to al miſeries

g Gen.3.8.10, 24

h Eph.2.2,3

series in this life, to death it self, and to the pains of hell for ever *i*.

i Lam.3.5

Q. Did God leave all mankind to perish in the state of sin and misery?

Rom.6.29 Mat.25.45,46

A. God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of Grace to deliver them out of the state of sin and misery, and to bring them into state of Salvation by a Redeemer *l*.

k Eph.1.4

l Rom.3.20 21,22 Gal.3.21,22

Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of Gods elect is the Lord Iesus Christ *m*, who being the eternal Son of God, became man *n*, & so was, and continueth to be God and Man in two distinct Natures, and one Person for ever *o*.

m 1 Tim.2.5,6 n Iohn 1.14 Gal.4.4 o Rom.9.5 Luke 1.35 Col.2.9 Heb.7.24,25

Q. How did Christ being the Son of God become Man?

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

p Heb.2.14,16 and 10.5 q Mat.26.38 r Luke 1.27,31 35.42 Gal.4.4 s Heb.4.15 and 7.26

Q. What Offices doth Christ execute as our Redeemer?

Acts 3.22,23 Heb.12.25 with 2 Cor. 13.3

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and Exaltation *t*.

Heb.5.5,6,7 and 7.25 Psal.2.6 Isa.9.6,7 Mat.21.5 Psa.2.8,9,10 &c

Q. How doth Christ execute the Of-

fice of a Prophet?

A. Christ executeth the office of a Prophet, in revealing to us by his word and Spirit the wil of God for our salvation *u*.

u John 1.18 1 Pet.1.10, 11, 12 John 15.15. & 20.31

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*; and in making continual intercession for us *y*.

w Heb.9.14.28 x Heb.2.17 y Heb.7.24,25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining or conquering all his and our enemies *c*.

z Acts 15.14, 15, 16 a Isa.33.22 b Isa.32.1,2 c 1 Cor.15.25 Psalm 110 throughout

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, & the cursed death of the Cross *h*, in being buried *i*, & continuing under the power of death for a time *k*. Q. *Wherein consisteth Christs exaltation?*

d Luke 2.7 e Gal.4.4 f Heb.12.2,3 Isa.53.3,5 g Luke 22.44 Mat.27.46 h Phil.2.8 i Cor.15.3 k Acts 2.24,25 26,27,31

A. Christs exaltation consisteth in his rising again from the dead on the third day

day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor. 15. 4
m Mark 16. 19
n Eph. 1. 20
o Acts 1. 11 & 17. 31

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us *p*, by his holy Spirit *q*.

p John 1. 11, 12
q Tit. 3. 5, 6

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual Calling *s*.

r Eph. 1. 18, 19
John 6. 37, 39
Eph. 2. 8
s Eph. 3. 17
1 Cor. 1. 9

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *w*, & renewing our wils *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9
2 Thes. 2. 13, 14
u Acts 2. 37
w Acts 26. 18
x Eze. 36. 26, 27
y John 6. 44, 45
Phil. 2. 13

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of justification *z*, adoption *a*, sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30
a Eph. 1. 5
b 1 Cor. 1. 30

Q. *What is Justification?*

A. Iustification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousnes of Christ imputed to us *e*, and received by faith alone *f*.

c Rom.3.24,25 and 4.6,7,8
d 2 Cor.5.19,21
e Rom.4.17,18,19
f Gal.2.16 Phil.3.9

Q. *What is adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the privileges of the Sons of God *h*.

g 1 John 3.1
h John 1.12 Rom.8.17

Q. *What is sanctification?*

A. Sanctification is the work of Gods free grace *i*, wherby we are renewed in the whole man after the image of God *k*, & are inabled more and more to die unto sin, and live unto righteousnes *l*.

i 1 Thess.5
k Eph.4.23,24.
l Rom.6.4,5

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Iustification, Adoption, and Sanctification, are, assurance of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom.5.1,2,5
n Rom.14.17
o Prov.4.18
p 1 John 5.13
1 Pet.1.5

Q. *What benefits do Beleevers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holines *q*, & do immediately pass into glory *r*, & their bodies

bodies being ſtill united to Chriſt *s*, do reſt in their graves *t*, till the Reſurrection *u*.

s 1 Theſſ. 4. 14
t Iſa. 57. 2
u Iob 19. 26, 27

Q. *What benefits do belivers receive from Chriſt at the Reſurrection?*

A. At the reſurrection believers being raiſed up in glory *w*, ſhal be openly acknowledged and acquitted in the day of judgement *x*, & made perfectly bleſſed in ful enjoying of God *y*, to all eternity *z*. Q. *What is the duty which God requireth of man?*

w 1 Cor. 15. 43
x Mat. 25. 23
Mat. 10. 32
y 1 Iohn 3. 2
1 Cor. 13. 12
z 1 Theſſ. 4. 17, 18

A. The duty which God requireth of man, is obedience to his revealed wil *a*.

a Mich. 6. 8
1 Sam. 15. 22

Q. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience, was the Morall law *b*.

b Rom. 2. 14, 15, and 10. 5

Q. *Where is the Moral law ſummarily comprehended?*

A. The Moral law is ſummarily comprehended in the ten Cómandments *c*.

c Deut. 10. 4

Q. *What is the ſum of the ten Commandements?*

A. The ſum of the ten Commandements is, to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind: & our neighbour as our ſelves *d*.

d Mat. 22. 37, 38, 39, 40

Q. *What is the Preface to the ten commandements?*

A. The Preface to the ten Commandements is in these words, **I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage** e.

e Ex.20.2

Q. *What doth the Preface to the ten Commandements teach us?*

A. The Preface to the ten Commandements teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandements *f*.

f Luk.1.74,75 1 pet.1.15, 16 17,18,19

Q. *Which is the first Commandement?*

A. The first Commandement is, **Thou shalt have no other Gods before me** g.

g Ex.20.3

Q. *What is required in the first commandement?*

A. The first Commandement requireth us to know and acknowledge God to be the only true God, and our God *h*: and to worship and glorifie him accordingly *i*.

h 1 Chro.28.9 Deu.26.17 i mat.4.10 Psalm 29

Q. *What is forbidden in the first commandement?*

A. The first Commandement forbidderh the denying *k*, or not worshiping and glorifying the true God, as God *l*, and our God *m*; and the giving that worship and glory to any other, which is due to him alone.

k Ps.14.1 l Rom. 1. 21 m Ps.81.10, 11 n Rom.1.25.26

Q. *What are we especially taught by these words* [**Before me**] *in the first commandement?*

A. These

A. These words [**Before me**] in the first Commandment, teach us that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

o Ezek.8.5 to the end

Q. Which is the second commandement?

A. The second Commandement is, **Thou shalt not make unto thee any graven Image, nor any likenes of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow downt hy selfto them, nor serve them for I the Lord thy God am a jealous God, visiting the iniquitie of the fathers upon the children unto the third & fourth generation of them that hate mee, & shewing mercy unto thousands, of them that love me, and keep my Commandements** *p*.

p Exodus 20 4,5,6

Q. What is required in the second commandement? A. The second Commandement requireth the receiving, observing, and keeping pure and entire all such religious Worship & Ordinances, as God hath appointed in his Word *q*.

q Deut.12.46 mat.28.20 Act.2.42

Q. What is forbidden in the second commandement?

A. The second Commandement forbiddeth the worship of God by Images *r*, or any other way not appointed by his word *s*.

r Deut.4.15, 16,17.18.19 Ex.32.5.8

Q. What are the reasons annexed to the second commandement?

s Deu.12.31,32

A. The reasons annexed to the second

Cōmandements are, Gods soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*.

t Psal. 95. 2, 3
u Psa. 15. 11
w Ex. 34. 13, 14

Q. *Which is the third commandement?*

A. The third Commandement is, **Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain x.**

x Exodus 20. 7

Q. *What is required in the third commandement?*

A. The third Commandement requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9
Deut. 28. 58
z Psalm 68. 4
a Rev. 15. 3, 4
b Mal. 1. 11, 14
c Psal. 138. 1, 2
d Iob 36. 24

Q. *What is forbidden in the third commandement?*

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himself known *e*.

e Mal. 1. 6, 7, 11 & 2. 2. & 3. 14

Q. *VVhat is the reason annexed to the third commandement?*

A. The reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12. 17. 12. 27
1 Sam. 3. 13
Deu. 28. 58, 59

Q. *Which is the fourth commandement?*

A. The fourth Commandement is, **Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all**

all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea, and all that in them is, & rested the seventh day, wherefore the Lord blessed the Sabbath day, & hallowed it g. g Exod. 20. 8, 9, 10

Q. *What is required in the fourth commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself h. h Deut. 5. 12, 13, 14

Q. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i. i Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7

Q. *How is the sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day k, even from such worldly imployments & recreations as are lawful on other days l, and spending the whole time in the publike & private exercises of Gods worship m, except so much as is to be taken up in k Exodus 20. 8, 10 Exod. 16. 25, 26, 27, 28 Neh. 13. 15, 16, 17, 18, 19, 21, 22 l Luke 4. 16 Acts 20. 7 m Psalm 92. title Isa. 66. 23

n mat.12.1, to 13. the works of neceſſity and mercy *n*.

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omiſſion or careleſs performance of the duties required *o*, and profaning the day by idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts, words, or works about wordly imployments or recreations *r*.

o Ezek.22.26 Amos 8.5 mal.1.13
p Acts 20.7.9
q Ezek.23.38
r Jer.17.24 25.26 Ha.58.13

Q. *What are the reaſons annexed to the fourth Commandement?*

A. The reaſons annexed to the fourth Commandement, are, Gods allowing ſix days of the week for our own imployments *ſ*, his challenging a ſpecial property in the ſeventh, his own example, and bleſſing the Sabbath day *t*.

ſ Exod.20.9
t Exod.20.11

Q. *Which is the fifth Commandement?*

Honour thy father and thy mother: that thy dayes may bee long upon the land which the Lord thy God giveth thee u.

u Exod. 20.12

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiours *w*, inferiours *x*, or equals *y*.

w Eph.5.21
x 1 Pet.2.17
y Rom.12.10

Q. *What is forbidden in the fifth Commandement?*

A. The

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations z. z Mat.5.15.45 6 Ezek.34.2,3,4 Rom.13.8

Q. *What is the reason annexed to the fifth Commandement?*

A. The reason annexed to the fifth Cōmandement is a promise of long life and prosperity (as far as it shall serve for *Gods* glory and their own good) to all such as keep this Cōmandement a. a Deut.5.16 Eph.6.2,3

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, **Thou shalt not kill** b. b Exod.20.13

Q. *What is required in sixth Command.*

A. The sixth Commandement requireth all lawful endeavours to preserve our life c, & the life of others d. c Eph.5.28.29 d 1 Kings 18.4

Q. *What is forbidden in the sixt Commandement?*

A. The sixt Commandement forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto e. c Act.16.28 Gen.9.6

Q. *Which is the seventh Commandement?*

A. The seventh Commandement is, **Thou shalt not commit adultery** f. f Exod.20.14

Q. *What is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our own & our

our neighbours chastity, in heart, speech, and behaviour *g*.

g 1 Cor. 7. 2, 3. 5. 14, 16 Col. 4. 6 1 Pet. 3. 2

Q. What is forbidden in the seventh commandement?

A. The seventh Commandement forbiddeth all unchast thoughts, words, and actions *h*.

h Mat. 5. 28 & 5. 28 Eph. 5. 3, 4

Q. Which is the eighth commandement?

A. The eighth Commandement is,

i Exodus 20. 15 **Thou shalt not steal** *i*.

Q. What is required in the eighth Commandement?

A. The eighth Commandement requireth the lawful procuring, and furthering the wealth, and outward estate of our selves and others *k*.

k Gen. 30. 30 1 Tim. 5. 8 Lev. 25. 35 Deut. 22. 1, 2, 3 & 25. 4 Exod. 23. 4, 5 Gen. 47. 14, 20

Q. What is forbidden in the eighth commandement?

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours wealth, or outward estate *l*.

l Prov. 21. 17 & 23. 20, 21 & 28. 19 Eph. 4. 28

Q. Which is the ninth commandement?

A. The ninth Commandement is,

m Exod. 20. 16 **Thou shalt not bear false witnes against thy Neighbour** *m*.

Q. What is required in the ninth commandement?

A. The ninth Commandement requireth the maintaining and promoting

a Zac. 8. 16 of truth between Man and Man *n*, and

of

our own and our neighbours good name *o*, especially in witnes-bearing *p*.

o 3 John v. 12
p Prov. 14. 5. 25

Q. *What is forbidden in the ninth commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth; or injurious to our own, or our neighbours good name *q*.

q 1 Sam 17. 28
Levit. 9. 6
Psal. 15. 3

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours** *r*.

r Ex. 20. 17

Q. *What is required in the tenth Commandement?*

A. The tenth Commandement requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 5
1 Tim. 6. 6
t Job 31. 29
Rom. 12. 15
1 Tim 1. 5
1 Cor. 13. 4, 5, 6, 7

Q. *What is forbidden in the tenth commandement?*

A. The tenth Commandement forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kings 21. 4
Esth. 5. 13
1 Cor. 10. 10
w Gal 5. 26
Jam. 3. 14. 16
x Rom. 7. 7, 8 & 13. 9
Deu. 5. 21

Q. *Is any man able perfectly to keep the commandements of God?*

A. No

A. No meer man since the fall, is able in this life perfectly to keep the commandements of God *y*, but doth daily break thē in thought, word, & deed *z*.

y Eccl.7.20 1 Iohn 1.8.10 Gal.5.17 z Gen.6.5.& 8.21 Rom.3.9.to 21 Jam.3.2.to 13

Q. Are all transgressions of the Law equally heynous?

A. Some sins in themselvs, and by reason of several aggravations, are more heinous in the sight of God than others *a*.

a Ezek.8.6. 13.15 1 Ioh.5.16 Psalm 78.17 32.56

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath and curse both in this life and that which is to come *b*.

b Eph.5.6 Gal.3 Jam.2.10 mat.25.41

Q. What doth God require of us, that we may escape his wrath, and curses due to us for sin?

A. To escape the wrath and curse of God due to us for sin, *God* requireth of us faith in *Iesus Christ*, repentance unto life *c*, with the diligent use of all the outward means whereby *God* cōmunicateth to us the benefits of redemption *d*.

c Act.20.21 d Pro 2.1 to 6 & 8.33. to the end Isa.55.3

Q. What is faith in Jesus Christ?

A. Faith in Iesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb.10.39 f Iohn 1.12. Ps.10.14 Phil.3.9 Gal.2.16

Q. What is repentance unto life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of *God* in Christ *i*, doth with grief

g Act.11.18 h Act.2.37.38 i Ioel 2.12,13 Ier.31.18

grief and hatred of his sin turn from it unto God *k*, with ful purpose of, and endeavour after new obedience *l*.

k Jer.31.18.19. Ezek.36.31
l 2 Cor.7.11 Isa.1.16.17

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of his redemption, are, his Ordinances, especially his Word, Sacraments and Prayer, all wch are made effectual to the elect for salvation *m*.

m Mat.28.19.20 Acts 2.41.46.47

Q. *How is the Word made effectual to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word, effectual means of convincing & converting sinners, & of building them up in holines & comfort through faith unto salvation *n*.

n Neh.8.8 1 Cor.14.24.25 Act.26.18 Psal.19.8 Act.20.32 Rom.15.4 2 Tim.3.15.16.17 Rom.10.13.14.15.16.17. & 1.16 o Prov.8.34 p 1 Pet.2.1.2 q Ps.119.18 r Heb. 2 Thess.2.10 f Psalm 119.11 t Luke 8.15 Iam.1.25

Q. *How do the Sacraments become effectual means to salvation?*

A. The Sacraments become effectual means of salvatiō, not from any vertue in them, or in him that doth administer thē, but only by the blessing of Christ *u*, and

u 1 Pet.3.21 Mat.3.11 1 Cor.3.6.7

the working of his Spirit in them that
w 1 Cor.12.13 by faith receive them *w*.

Q. *What is a Sacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt and the benefits of the New Covenant are repreſented,
x Gen.17.7,10 Exod.12.chap. 1 Cor.11.23,26 ſealed, and applyed to Believers *x*.

Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Te-
y Matth.28.19 ſtament are, Baptiſm *y*, and the Lords
z Mat.26.26, 27,28 Supper *z*.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the waſhing with water in the name of the Father, and of the Son, & of the
a Mat.28.19 holy Ghoſt *a*, doth ſignifie & ſeal our ingrafting into Chriſt, & partaking of
b Rom.4.4 Gal.3.27 the benefits of the Covenant of Grace, & our engagement to be the Lords *b*.

Q. *To whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in
c Acts 8.36,37 and 2.38 Chriſt, and obedience to him *c*, but the
d Acts 2.38,39 Gen.17.10 with Col.2.11,12 infants of ſuch as are members of the Viſible Church, are to be baptized *d*.

Q. *What is the Lords ſupper?*

1 Cor.7.14 *A.* The Lords Supper is a Sacrament, wherein by giving & receiving Bread and

& wine according to Christs appointment, his death is shewed forth: & the worthy receivers are, not after a corporal and carnal manner, but by Faith made partakers of his Body & Blood, with all his benefits to their spiritual nourishment and growth in grace *e*.

e 1 Cor. 7. 31 23 24, 25, 26 and 10. 16

Q. *What is required to the worthy receiving of the Lords supper.*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, & new obedience *k*, lest coming unworthily, they eat & drink judgment to themselvss *l*.

f 1 Cor. 11. 28, 29
g 1 Cor. 11. 28
h 1 Cor. 11. 31
i Cor. 10. 16, 17
k 1 Cor. 5. 7, 8
l 1 Cor. 11. 28, 29

Q. *What is Prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *u*, in the name of Christ *o*, with confession of our sins *p*, & thankful acknowledgement of his mercies *q*.

m Psalm 62. 8
n 1 John 5. 14
o John 16. 23
p Psalm 32. 5, 6 Dan. 9. 4
q Phil. 4. 6

Q. *What rule hath God given us for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the special rule of direction is that form of Prayer which Christ taught his Disciples, commonly called *the Lords Prayer* *s*.

r 1 John 5. 14

s Mat 6. 9, 13 12 13. with Luke 11. 2, 3, 4

Q. *What doth the Preface to the Lords Prayer teach us?*

A. The

A. The Preface of the Lords Prayer, which is, **Our Father which art in heaven** *t*, teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us *u*, and that we should pray with and for others *w*.

t mat.6.9
u Rom.8.15 Luk.11.13
w Acts 12.5 1 Tim.2.1,2

Q. What do we pray for in the first petition?

A. In the first Petition, which is, **Hallowed be thy Name** *x*, we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known *y*, & that he would dispose all things to his own glory *z*.

x mat.6.9
y Psalm 67.2,3
z Psalm 8.2 throughout

Q. What do we pray for in the second Petition?

A. In the second Petition, which is, **Thy Kingdom come** *a*, we pray, that Satans kindgom may be destroyed *b*, & that the kingdom of Grace may be advanced *c*, our selvs and others brought into it, and kept in it *d*, and that the kingdom of glory may be hastened *e*.

a mat.6.10
b Psa.68.1,18 c Rev.12.10
d 1 Thes.5.4,11 Rom.10.1 John 17.9
e Rev.22.20

Q. What do we pray for in the 3 d Petition?

A. In the third Petition, which is, **Thy will be done in Earth, as it is in Heaven** *f*, we pray, that God by his grace would make us able & willing to know, obey, & submit to his will in all things *g*, as the Angels do in heaven *h*.

f mat.6.10
g Psal.67 throughout Psl.119.36 mat.26.39 2 Sam. 15.25 Job 1.21
h Psa.103.20,21

Q. What do we pray for in the fourth Petition?

A. In

A. In the fourth Petition, which is, **Give us this day our daily bread** i, we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mat.6.11

k Prov.30.8,9 Gen.28.20 1 Tim.4.4,5

Q. *What do we pray for in the 5 Petition?*

A. In the fifth Petition which is, **And forgive us our debts, as we forgive our debtors** l, we pray, that God for Christs sake would freely pardon all our sins *m*, which we are the rather incouraged to ask, because by his grace we are inabled frō the heart to forgive others *n*.

l Mat.6.12

m Psa.51.1.7,9 Dan.9.17.18.19

n Luke 11.4 Mat.18.35

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, **And lead us not into temptation, but deliver us from evil** *o*, we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

o mat.26.13

p mat.26.41

q 2 Cor.12.1,8

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The cōclusion of the Lords Prayer, which is, **For thine is the Kingdom, and the power & the glory, for ever. Amen** r, teacheth us to take our encouragemēt in prayer from God only *s*, and in our prayers to praise him, ascribing Kingdom, power, and glory to him *t*, and in testimony of our desire & assurance to be heard, we say, *Amen*.

r mat.6.13

s Dan.9.4,17,18, 19 16,17,18, 19

t 1 Chr.29.10, 11, 12, 13

u 1 Cor.14.16 Rev.22.20,21

The

Exodus 20.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jelous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour, and do all thy work: but the Seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: for in six dayes the Lord made heaven & earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.

VI. Thou

VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy Neighbour.
X Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maidservant, nor his ore, nor his asse, nor any thing that is thy neighbours.

The Lords Prayer. *Matth.6.*

OUr Father which art in heaven, hallowed be thy Name, Thy Kingdom come, Thy will be done on earth as it is in heaven, Give us this day our daily bread, And forgive us our debts as wee forgive our debters, And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Creed.

I *Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead, and buried, He descended into Hell*, the third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from*

* *i.e.* Continued in the state of the dead, & under the power of Death till the third day.

from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

So much of every Question both in the Larger and Shorter Catechism is repeated in the Answer, as maketh every Answer an entire proposition, or sentence in it self, to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising as well as in it.

And albeit the substance of the Doctrine comprised in the Abridgement, commonly called *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandements and the Lords Prayer (much less a Prayer, as ignorant people have bin apt to make both it and the Decalogue) but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

The

WEE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the Kingdomes of Scotland, England, and Ireland, by the providence of God living under one King, and being of one reformed Religion, Having before our eyes the glory of GOD and the advancement of the Kingdom of our Lord and Saviour Iesus Christ, the Honour and Happinesse of the Kings Majesty, and his posterity, and the true publick Liberty, Safety, and Peace of the Kingdomes, wherein every ones private condition is included: And calling to minde the treacherous and bloody Plots, Conspiracies, Attempts and Practises of the enemies of GOD, against the true Religion and Professours thereof in places, especially in these three Kingdomes, ever since the Reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised, whereof the deplorable estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, & the dangerous estate of the Church and Kingdom of Scotland, are present & publick testimonies: We have now at last (after other means of Supplication, Remonstrance, Protestations & Sufferings) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practice of these kingdomes in former times, and the example of Gods people in other Nations, after mature deliberation, resolved and determined to enter into a mutuall and solemn League and Covenant: Wherein we all subscribe, and each one of us for himselfe, with our hands lifted up to the most high God, doe swear:

1. THat wee shall sincerely really and constantly, through the grace of God endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common enemies: The Reformation of Religion in the Kingdoms of England & Ireland, in Doctrine, Worship, Discipline & Government according to the word of GOD, and the example of the best reformed Churches. And shall endeavour to bring the Churches of GOD in the three Kingdomes, to the neerest conjunction and uniformity in Religion, confession of Faith, form of Church-government, Directory for Worship and Catechizing, That we and our posterity after us may, as brethren, live in Faith and Love, the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is, Church-government by Archbishops, Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchy) Superstition, Heresie, Schisme, Prophanesse, and whatsoever shall be found to be contrary to sound Doctrine and the power of Godlinesse, lest wee partake in other mens sins, and thereby be in danger to receive of their plagues: And that the Lord may be one, and his Name one in the three Kingdomes.

3. We shall with the same sincerity, reality and constancy, in our severall vocations, endeavour with our estates and lives, mutually to preserve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdomes, and to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdomes: That the world may beare witnesse with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatnesse.

4. We shall also with all faithfulnes endeavour the discovery of all such

as have been, or shall be Incendiaries, Maligners or evill instruments, by hindring the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any faction, or parties amongst the people contrary to this League and Covenant. That they may be brought to publick triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the supream Judicatories of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

5 And whereas the happinesse of a blessed Peace between these Kingdoms, denyed in former times to our Progenitors, is by the good Providence of GOD granted unto us, and hath been lately concluded, and setled by both Parliaments, We shall each one of us, according to our place and interest, endeavour that they may remain conjoyned in a firm Peace and Union to all Posterity, And that Justice may be done upon the wilfull Opposers thereof, in manner expressed in the precedent Article.

6. We shall also according to our places and callings in this common Cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; And shall not suffer our selves directly or indirectly by whatsoever combination, perswasion or terrour, to be divided and withdrawn from this blessed Union and conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency, or neutrality in this Cause, which so much concerneth the glory of GOD, the good of the Kingdoms, and honour of the King; But shall all the dayes of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power against all Lets and Impediments whatsoever; And that we are not able our selves to suppresse or overcome, we shall reveale and make known, that it may be timely prevented or removed: All which we shall do as in the sight of GOD.

And because these Kingdoms are guilty of many sins, and provocations against GOD, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; We professe and declare before GOD and the world our unfeigned desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not, as we ought valued the inestimable benefit of the Gospell; that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us, And our true and unfeigned purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a reall Reformation, That the Lord may turne away his wrath and heavy indignation, and establish these Churches and Kingdoms in truth and peace. And this Covenant we make in the presence of Almighty GOD, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great Day, when the secrets of all hearts shall be disclosed; Most humbly beseeching the Lord, to strengthen us by his holy Spirit for this end, and to blesse our desires, and proceedings with such successe, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Antichristian tyrannie to joyn in the same, or like Association and Covenant, To the glory of GOD, the enlargement of the Kingdom of Jesus Christ, and the peace and tranquility of Christian Kingdoms, and Common-wealths.

FINIS.